

THE CHRISTIAN CENTURY

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Editorial

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Third Installment

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Church and the War

WHAT IS THERE FOR CHRIST'S CHURCHMEN TO DO AS THEY BEHOLD CHRISTENDOM AT WAR?

Certainly followers of the Prince of Peace cannot look with approval nor even with tolerance upon this relapse of Christian society into barbarism.

But at the present moment there appears no open door of opportunity for the Church to enter and calm the raging passions of the nations.

Yet the Church need not—must not—be inactive and complacent. There are some things it clearly ought to do.

* * *

The Church, sitting at its Master's feet, ought to make a re-examination of the message it has been delivering to the world. It is a solemn hour for the Church. The nations at war all bear the name "Christian." They are all followers of Christ who are now flying at one another's throats.

Every cannon and rifle and bomb is aimed to kill "some brother for whom Christ died." There is no Jew nor Greek, says their holy book, barbarian nor Scythian, bond nor free, but all are one in Christ Jesus. The unity of all his followers—how thin and gauzy a fabric it proves to be when racial or national selfishness tears at it!

The Church, smitten in its conscience with the sight of its own sons slaying one another, cannot help asking whether it has taught and trained these sons aright. Has it fallen into the sad error of putting secondary things into the place where only first things ought to be? Has it made its forms—its creeds, its organization, its ritual—a matter of intense conscience while it left the divine-human substance of Christ's gospel to mere sentiment?

The ideals of human brotherhood and universal peace and the Kingdom of God, the moral qualities of meekness and forgiveness and non-retaliation and redemptive love—have these structural realities of that moral order which Christ unveiled been taken in dead earnest by his Church?

If they had been taken in dead earnest by his Church would a world dominated by that Church for more than sixteen centuries fall now so far short of attaining them?

This is one thing the Church can do: in humility it can bring its message back to the lap of the Master and ask him if it is the same message he gave at the beginning.

* * *

Another thing the Church can do, and, if its conscience is sound, it will do: it will make confession of its own sin in violating Christian brotherhood by creating and maintaining a sectarian order in place of the unity of the spirit. How can the Church blame a carnal state for going to war when within its own fold there has been and is yet strife, faction, ex-communication, division, rivalry, misrepresentation, and even hatred?

Once the Church resorted to brute weapons—the screw, the spike, the flame—to punish its heretics. Now

the weapons are more refined, but no less carnal. Who will tell the inner story of the tragedy of Professor Briggs and Professor Swing and Pastor Jatho—great-souled men whom the Church branded as heretics and turned out of the fold?

How can a Church that ex-communicates a congregation because it practices brotherhood with certain Christians who have not been immersed in water!—how can a Church whose spirit is measured by such an act count at all in the task of bringing in the brotherhood of man?

A religious newspaper man whose task it was to read the "exchanges" declared that "the provincialism, the sectarianism, the dogmatism, the narrowness, the lovelessness, the unhumanness of nine-tenths of the religious papers" made him heartsick and was making him cynical.

We Disciples have an outstanding instance of this thing for which deep confession to God ought publicly to be made in our churches and our conventions. The seeds of suspicion and hatred have been sown broadcast among us. We are clannish but not loving.

The demon of heresy-hunting is driving the spirit of brotherhood out of our hearts. Ten years ago it was one man who was set up as the object of hatred. The roll has greatly enlarged since then.

How can the Disciples of Christ help abolish war when they fight one another?

And how can a divided Church make a united world?

* * *

And the Church can intercede with God for peace and justice. More things are wrought by prayer than this world dreams of. If ever the Church's intercession had logic and human reason in it there is logic and human reason in the cry of Christendom on behalf of womanhood and childhood and the brotherhood of man.

It is the Church's business to exercise the function of priesthood on behalf of civilization. We are told that the cathedrals and chapels of Europe are filled as never before with grief-stricken and awe-stricken men and women. In their extremity whom can they appeal to but to God?

We of the American Church have been asked by our Christian President to make Sunday, October 4, a day of prayer for peace. It should be the greatest day for the religious life of America that we have experienced in this generation. The vast popular emotion which the war has generated is pregnant with unsuspected divine meaning.

It depends upon the Church whether this universal sense of shock, of awe, of human helplessness, of sorrow, of guilt, that the war has produced, shall set religion back or set it leagues forward. All the machinery brought into action on "Go-to-Church-Sunday" should be brought into action, into perhaps less boisterous action, for the day of prayer for peace.

God is ready to stretch forth his arm in far-spreading blessing to mankind if we will but prepare our hearts by prayer.

Fleeing from Alsace

BY FRANKLIN HESS.

Just now the interest of all the world is centered in the daily reports from the scene of war. But in America the interest is divided between these reports and the stories of the Yankee refugees who were in Europe at the outbreak of hostilities. The following account gives details and sidelights which makes it a peculiarly interesting narrative.—THE EDITOR.

FIFTEEN years ago at the outbreak of the Spanish-American war, the "City of Paris," one of the swiftest boats of the ocean at that time, stole out of Southampton, daring to elude any Spanish man-of-war, on her last trip to her home port, New York. Today we are going out of Southampton on that same boat, which, having served through the war, was re-christened the "Philadelphia." How eager we all are to get home and away from this awful conflict. Never did a boat carry so distinguished a steerage.

It seems only a few short days ago that we landed in Normandy at midnight and started direct for Paris. The early purples and crimsons of morning revealed such a beautiful land full of verdure and flowers—red and yellow poppies, golden wheat all draped in thin winding mists.

REVIEW OF THE ARMY.

I wish I might give some idea of the review of the army, or that part that we saw at Paris. A sane, safe and impressive celebration of their great national day of freedom from tyranny, the 14th of July. We started at five in the morning for Longchamps, the great field of review in Bois de Bologne. At six we had secured our seats in the Tribune and watched the arrival of the French populace. At seven the various regiments began to arrive and take up their positions. Precisely at eight the great cannon announced the arrival of Monsieur Raymond Poincaré, president of the Republic, in the carriage of state drawn by four black horses. After he had passed back and forth across the field before the long lines of attentive soldiers with kindly salutations, the soldiers, in turn passed before the Tribune. This grand spectacle no one can ever describe. Although we had had nothing to eat we were wholly insensible to the fact and were thrilled through and through as regiment after regiment, infantry, cavalry and artillery passed before us—and the music—I never before realized how satisfying, inspiring and enduring those great national pieces were. Each regimental band in turn took its position before us during the passing of its regiment. Each played the same music, the whole populace lightly singing the words. But above all and over all, there was a great sense of peace, of love and affection for country and fellowman. As the day was unclouded, so was there no thought of war, no desire for war, no hatred of fellowmen. I never saw a more rational or inspiring celebration of a great national day than occurred on the 14th of last July.

PRESENTATION OF COLORS.

After the review there came the presentation of colors by the president to the new regiments, two crosses of the Legion of Honor and various medals—"Even though you may never have a chance to engage in battle . . ."—the words of the president to the new regiments. How little one thought on that day of the possibility of conflict—not a whisper.

One beautiful day in July we found ourselves in Alsace, back to the valley and village that my father came from some sixty-six years ago because of other

troublesome times. Never was grass so green, forest trees so smoky blue or a valley so peaceful in all the world. The bells of the Vosges in the valleys and wild pansies on the high breast of the Champs de Fue (Field of fire) above the clouds whispered only of peace.

WHISPERINGS OF UNREST.

As we lingered in the peaceful valley we began to hear whisperings of unrest. Austria was making demands of Serbia, but surely nothing could happen to disturb so tranquil a scene where every family was a lover of peace. The rumblings were succeeded by denials and the report that the German emperor had himself decided against war. "Oh, a good emperor if that is true"—the words of an Alsatian who never before in his life had spoken a word of commendation in favor of the emperor. And, indeed, it was the sentiment of all Alsace. Five years ago, in writing from Alsace, I stated that the Alsations would prefer to remain German rather than be reunited with France at the price of war. That

with larger fields that looked like home. We were soon at the French custom house where my cousin, who was well known and known to be a true Alsatian, was sympathetically received and items of news were exchanged.

We were beginning to feel the impending sorrow of the coming war and at the dinner table that day our conversation could not turn away from it. Here were those of the same family, some who must serve under the French flag and others who would be compelled to march under the black eagle of Germany against them or be shot. Never have I been so convinced that all war is born in superstition, ignorance and hatred. The good, beneficent Father of us all never gave to any potentate the message of war.

PORTENTS OF THE COMING WAR.

Returning in the evening we passed the outposts, and stopped again to exchange news with the French soldiers and then with the German. The one thing that impressed me most of all was



A Scene in Alsace.

Villages of Rothau and Shirmeck (where recent battles between French and German soldiers occurred) in the valley. Donon Mountain in the distance on top of which is Temple to Mercury, built by Julius Caesar.

sentiment of peace is just as strong today, and had the German emperor declared for peace, all Alsace would have heartily exclaimed "A good emperor." and Alsace would have been fastened to German fatherland by ties not easily broken.

One of the most beautiful motor trips that we took was across the frontier into France. Having relatives living in the old chateau de la Gouvernelle, at Ramberville, France, we began early one morning the steep climb to the frontier. After an hour, sometimes on second and sometimes on third, we reached the top, passed the German custom house and began the descent into a level country

the calmness, the deep thoughtfulness of the French soldiers and the feverish flush of the German. The opposite has always been the picture presented, but in this great conflict, at least, it has been reversed.

An afternoon later, having returned to the little village of Wilderbach where we were staying, one of the men who had been sent to the bank for money for the pay roll came into the office white-faced and announced that just after he had received his money the Reishbank had declined to pay out further sums, that he had been ordered to take the automobile home and not return with it. We still were unable to believe that war

could be a possibility and we continued to plan many pleasant excursions, believing that the embargo against automobiles would be lifted and that it was only for the purpose of keeping the roads clear while the troops were moving down from Strassburg closer to the frontier.

The following day we started for a little excursion, an hour's walk over a pass of the mountain to the home of Oberlin. Madam Herzog, wife of the present minister, to whom we had a letter, was very gracious and showed many of the things intimately related to the great preacher of the Presbytery. Returning in the evening we found that the mail had been stopped in the morning, trees had been felled across certain roads and at 3 o'clock in the afternoon the telephone and telegraph service had been cut off. Now we would know nothing of what was happening, receive no letters from home and be able to send none.

OFF TO THE FRONT.

Already the Germans were beginning to arrest supposed French sympathizers and hurry them away no one knows where. It surely was time for us to go. It was a very silent meal that we sat down to that evening. Uncle Philip was absent-mindedly mixing the salad and continued to do so until reminded. He had been through the conflict 40 years before. Then out of the stillness came the announcement "Kriegszustand!" A swift-traveling messenger had delivered a sealed dispatch to the mayor of the village commanding certain young men, the youngest soldiers of the village, to report forthwith prepared for war. The parting is not easy when you go to fight for your country—it is very, very bitter when you are forced to take up arms against those you love. As yet our three cousins had not been called, but their turn must surely come and on the second day after the general order of mobilization they too must go or forfeit their lives. We now felt sure that the general order to mobilize was coming.

In Germany there is a law that all strangers must be reported by the people with whom they are staying to the police twenty-four hours after their arrival. Our relatives had not done this. They had done this only when visited by Frenchmen. To report us now would incur a penalty for delay—to not report us might result in something more serious for us if we were stopped in going out of Germany. The report was sent in and early next morning a messenger was back in the village with written orders covering our departure. It was well that we were going and we would go straight to Paris, so we thought.

A CHANGED ITINERARY.

Arriving in Strassburg, our point of departure for Paris, we found everything in tumult and confusion. The frontiers were all closed. Could we go to Paris? "Nein! Nein!" Then to Luxemburg? "Nein! Nein!" To Brussels? "Nein! Nein!" The officer thundered and waved his arms at us in final dismissal, as if the best thing for us to do would be to jump into the Rhine. The Swiss frontier was also closed and we could go neither forward nor backward, and worse than all else, we had but little gold and could not get more. Paper money, letters of credit, etc., did not count. Finally I made another try—could we go to Cologne? I knew that there must be an American consul there, and there also I had friends unless they had fled. "Yes, we could go, but we had better go quick-

ly, taking the next train which left in a few minutes." We waited for no further invitation, but purchasing our tickets and a couple of ham sandwiches, boarded the train for Cologne, wondering what it had in store for us. Fortunately, and quite by accident, we got seats. Many had to stand all of the seven hours' journey.

At one time I had planned a trip up the Rhine with my wife, but we had missed out and I had determined that I

we ever get across? Would we finally be stopped? At last we learn that general mobilization had been ordered and hear that war has been declared with France. Two cars of our already overcrowded train are ordered removed by the military authorities for use by the soliders and the crush is redoubled so that we do not know where to place our feet. We are glad to know, however, that we can proceed even in this manner and are eagerly



The Valley of the Rock.

Home and scene of the life work of Jean Frederic Oberlin. At the base of the mountain in the far distance is located the church of Oberlin, and his grave is in the cemetery surrounding the church. The village in the foreground is Saint Blaise where a German flag was captured by the French in a recent battle.

would not make the trip until she could accompany me. But here was the German Emperor forcing me to go down the Rhine. It is a beautiful trip and a beautiful country. Soldiers were everywhere, at every bridge and at every curve ready to defend or to blow up with dynamite as necessity might be.

ARRIVAL IN COLOGNE.

We arrived in Cologne more than an hour late and I determined that my first endeavor would be to get something in the way of a substantial meal; for the night promised to be a hard one. This was not difficult for while there were thousands excitedly fighting to get away they were not thinking of eating. We soon found ourselves seated before some of William's fatted calf which we ate with great relish after a long and hungry day.

Yes, we would be permitted to go to Holland and I bought tickets for Rosendaal which is the turning point for Brussels and Paris. If we only could reach Brussels! I had gold enough to get me there and there I had friends. I found that the night train had not yet departed but was packed to the limit and unapproachable. Picking out a bright uniform and tendering some compensation, a way was made through the crowd and finally we found standing room in a baggage car. I shall never forget the struggling crowds, all dazed and confused, the mountains of baggage which will never reach its destination, nor will I ever forget that night across the frontier. Would

waiting to know that we have crossed the line. Just before the line is reached we are again stopped—a military officer enters and roars "Passports!" No more than one out of ten has a passport, except his foreign face, but this is sufficient. The officer is looking only for German soldiers taking French leave. We are inspected and all seems satisfactory. We start, and then comes in fierce, harsh tones "Halt! Halt!" and the train comes to a sudden stop. An officer has seen something through the window that excites his suspicion. He boards the train and brings out a German soldier who has tried to escape his country in time of war. There is no question what his fate will be at break of day. As we finally pass on we see the condemned man surrounded by an armed guard. Two days later we read in a London paper that seventeen were shot at Muhlhausen for the same offense—simply trying to cross the line in time of war.

A NAP ON THE CHAIR.

We leave the train at Rosendaal and get an hour's nap at four in the morning on some dining-room chairs, the only sleep that we shall get in over fifty hours. Soon the train is ready for Brussels which we reach about 9 o'clock Sunday morning, August 2.

Here, to our surprise, everything is confusion; troops are gathered and departing everywhere. Belgium is mobilizing. They are seizing horses, taxicabs and automobiles to rush troops and supplies to the German frontier. It is

(Continued on page 17.)

The Servant of the Spirit

An Interpretation of the Romance of Preaching.

BY C. SYLVESTER HORNE.

This article contains the substance of one of the Lyman Beecher lectures delivered at Yale by Charles Sylvester Horne a few months ago. To deliver these lectures he came to America, and was starting on his return journey when, three days after the conclusion of this series of addresses, he died in Toronto. The lectures are soon to be published by the Fleming H. Revell Co. under the title "The Romance of Preaching." Our readers will need no comment on the interest and worth of this article.—THE EDITOR.

SOME trades and professions, it is clear, will die out as the kingdom of God comes to its own. But for every voice that carries inspiration to its fellows; for every soul that has some authentic word from the Eternal wherewith to guide and bless mankind, there will always be a welcome. No changes of the future can cancel the commission of the preacher. He does not hold that commission from any society. He is the servant of the Spirit. He is not the creation of a state, or a municipality. Societies may organize and reorganize themselves as they will. They may make and unmake their officials. Some commonwealths have chosen to break with the tradition of kingship. Some have tried every form of military dictatorship and civil despotism; they have experimented with oligarchies, autocracies, and aristocracies. At times they have tried every form of government in swift succession. Possibly it is a wise thing that we should not cast our forms of national life in so rigid a mould. But in any case nobody would be bold enough to predict that this or that office in the commonwealth is final and permanent; and may not be modified if society so decides. You remember Mr. William Watson's fine lines:

"The seasons change, the winds they shift and veer;
The grass of yesteryear
Is dead; the birds depart, the groves decay;
Empires dissolve, and peoples disappear:
Song passes not away.
Captains and conquerors leave a little dust
And Kings a dubious legend of their reign;
The swords of Cæsar they are less than rust;
The Poet doth remain."

THE PREACHER THE MASTER OF SOCIETY.

Suppose Watson had said, the prophet rather than the poet? For the prophet is of older and nobler lineage, and his order includes all the children of inspiration whether they have kindled the soul of the world by speech or song. And I repeat, as society cannot commission a man to be a poet, even so it is beyond the authority of any state however powerful to create the prophet; aye, or to make his message false or barren, no matter how governors may growl, and throned iniquities fulminate. No human authority can credit or discredit his words. His credentials are of superior authenticity. Let me state the position I propose to occupy in these lectures once for all, and at its highest. The preacher, who is the messenger of God, is the real master of society; not elected by society to be its ruler, but elect of God to form its ideals and through them to guide and rule its life. Show me the man who, in the midst of a community however secularized in manners, can compel it to think with him, can kindle its enthusiasm, revive its faith, cleanse its passions, purify

its ambitions, and give steadfastness to its will, and I will show you the real master of society, no matter what party may nominally hold the reins of government, no matter what figurehead may occupy the ostensible place of authority.

Nor is the office of the preacher in the smallest danger of lapsing for lack of candidates. Our embarrassment arises from riches not from poverty. Today everybody will preach to us and at us, whatever qualifications for the function they may have or lack. Never was this old world sown so thick with pulpits.



REV. C. SYLVESTER HORNE.

Never was heard in it such superabundance of gospels. Who that has ever read a modern newspaper will affirm again that the dogmatist is dead! Creeds jostle one another in the market-place and in the drawing-room; and their often harsh and hoarse prophets and prophetesses announce salvation and denounce judgment quite in the orthodox style. Hot-gospelers today are a prolific race; and some of the beliefs for which they woo and win converts speak volumes for the credulity of mankind.

THE HOST OF REFORMERS.

It is astonishing what eagerness there is in our time to enter into competition with the conventional and orthodox pulpit, and to usurp its functions in dealing with the big human problems. Now it is the dramatist who is not content until he has converted the stage into a pulpit; now it is the journalist seeking to charm the public ear with some message that he believes to be vital to the common well-being; now it is the Socialist agitator, on his soap-box rostrum at the street-corner, making capital out of the inconsistencies and hypocrisies of society, quite in the old prophet strain; now it is the novelist marshalling the forces of experience and imagination, and training all his guns on some citadel of real or fancied wrong; now it is the statesman

converting the platform of political expediency into the pulpit of eternal principle; now it is the poet, or the prose essayist, setting our highest and wisest dreams of good to music and lifting up the eyes of fallible human nature to the hills whence cometh its strength. It must sometimes appear to us that humanity is a long-suffering, much-lectured creature, and that not we of the churches only but journalists, artists, politicians, novelists, playwrights conceive their fellow-men and women as sitting in pews, patient and defenseless, at the mercy of every would-be exhorter who has discovered that they are not so good as they should be.

THE HONOR OF THE CALLING.

Thomas Carlyle in his day expressed pity for humanity whose ears were thus besieged by armies of strident voices, in consequence of which he, Thomas, lifted up his voice and shouted louder than all the rest. I confess to you I enjoy a quiet smile whenever the pessimists suggest that the vocation of the preacher is in danger of becoming obsolete. But I agree that God's order of preaching friars is a far wealthier society than some of us have recognized. America today will not forget to blazon upon the roll of her great nineteenth century preachers of righteousness the name of Abraham Lincoln as well as of Henry Ward Beecher; and Englishmen who are justly proud of Robert Hall and Thomas Binney, Dale and Spurgeon, cannot forget to number also among her national prophets Thomas Carlyle, John Ruskin and John Bright.

PREACHERS OUTSIDE THE PULPIT.

And why not? It is no business of ours to belittle our calling. We hold no brief for any narrow and exclusive theory of preaching. Inspiration is not conditioned by a white tie or a Geneva gown. I am glad to have listened to truths as noble and as Christian on the floor of parliament as have ever been uttered under the dome of St. Paul's. The Gettysburg speech was the message of a prophet of God, even if it was not divided into three heads and an application. No, we who call ourselves preachers enjoy no monopoly of the greatest of all arts, nor are we interested in establishing one. The spirit breatheth where it listeth. Nobody doubts that Amos was of us, though so far as I know he did not, as we say, preach regularly twice a Sunday. Ploughmen and herdsmen, carpenters, fishermen, tax-collectors and tent-makers, sons of German miners, Huntingdonshire farmers, and Kentucky backwoodsmen, each in his time and order, have received the divine efflatus, and, therewith, the spiritual and moral leadership of mankind.

History, it is true, gives little space to this aspect of the progress of the race. Its canvas is crowded with uniforms of kings and warriors and courtiers. The romance which the historian sees and describes to us is the romance symbolized by the banners, the martial music, and all the seductive pageantry of war. But

(Continued on page 16.)

An Open Questionnaire on the Recent Action of California's Convention

In Which Every Reader of The Christian Century is Invited to Participate. Third Installment.

FIRST CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of Northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In

order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW.

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into his Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice

of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own, commending the Christian character of the bearer and stating the fact as to his manner of being received into Berkeley church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

CHARLES CLAYTON MORRISON

REV. H. D. C. MACLACHLAN.

1. I do not think that Berkeley Church is doing wrong in receiving unimmersed members of other denominations. On the contrary I think that they are doing right. This is the only logical position for our brotherhood to adopt, if it means to be truly irenic and Protestant.

2. As I do not disapprove of Berkeley's practice it follows that I cannot regard it as a departure from the essential principles of the Disciples. This is not only one of those things that lie within the field of Christian liberty but is a forward step demanded of us by the genius of our movement.

3. It is my opinion that the California convention in assuming to judge as to the orthodoxy of this church and excommunicating it from their missionary co-operation, is striking a blow "at the liberty with which Christ makes His people free." It violates the principles of congregationalism, so inseparable a part of our movement, and one which was very clearly asserted by the brethren at the national convention in Louisville. If this is not ecclesiasticism, and unconstitutional ecclesiasticism at that, I should like to know what is.

4. I believe that three things should be done:—

(a) Every preacher who disapproves of the action of the convention should immediately preach a sermon on "Christian Liberty," illustrating his thesis with reference to the California convention situation. This could be done even by those who were not themselves following the lead of the Berkeley church.

(b) Congregations who disapprove of the action of the California convention should make formal protest to the officers of the convention, publishing such protests in those of our papers that will admit them.

(c) The matter should be brought up in a formal manner, with plenty of time for debate, at the Atlanta convention.

Richmond, Va.

MR. J. K. BALLOU.

1. The Berkeley Church did not do wrong in receiving Christians whom Christ has himself received. All brotherly people do actually fellowship them informally; the churches have been afraid to fellowship them as a church but they do so as individuals! To my way of thinking it is clearly wrong to dis-fellowship them. Whom Christ receives let us not in our sectarian bigotry cast out!

2. The fundamental position of the Disciples has been congregational autonomy. We have had no ecclesiastical court till the "Christian Church Corporation" of northern California appointed itself one. If the Berkeley church desires to be Christian in its fellowship, who are we that we demand that it be sectarian?

3. The Northern California convention simply reflects the all too common denominational consciousness of the Disciples. They were swayed by outside influences from Saint Louis, which influence is not unlike the influence of the most ecclesiastical bodies known, and has been perpetually exerted in the interest of a great denomination with large financial backing. The moral aspects seem to have been a minus quantity altogether. The California convention demands of the Berkeley church that it think and act as the

THE QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, please state why.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary cooperation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above questions it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness.

majority think and act, which is the essence of credal authority and sectarianism.

4. The brotherhood should admonish the California brethren that it does not approve of their un-Christian and sectarian act. Coalinga, Calif.

REV. FRANK C. RANDELL.

1. Personally I do not think the Berkeley church is doing wrong in receiving unimmersed people into the fellowship of the congregation. I do not find any scriptural ground for debarring them from our congregations. We do not add to the church. The Lord adds to the church (Acts 2:47.) That means to the body of Christ. No one congregation is the whole body of Christ. It is just as well to allow them to fellowship with us as for us to go to their congregations and fellowship with them. What is the difference?

2. I think that this is one of the things that lies within the field of liberty of the congregation.

3. I can see no difference between what the California convention did and ecclesiasticism. In fact, I consider this on a par with what some of the ecumenical councils have done in the history of the Church when they were called to excommunicate certain "heretics."

4. I think that anything that we might do would make the situation worse. It is a grave question.

Personally I believe in immersion and practice it in my church, but I think the practice of Berkeley church an advance step toward Christian unity for which our dear Lord prayed and for which the Disciples have worked for a century.

Hemlock, O.

REV. J. LESLIE LOBINGIER.

1. No. It is the privilege of every congregation to decide such a question for itself. And it is better that people interpret Christ's will according to the dictates of their own consciences, whether right or wrong, than to have other men's interpretations forced upon them.

2. I believe the practice of the Berkeley church is the logical outcome of the Disciples' plea, and should be adopted when it can be done harmoniously, and when there seems to be real reason for it. I do not favor the hasty or general advocacy of this plan, for it would be manifestly unwise to do so in the name of union if opposition to it were sufficiently great to produce marked discussion as a result.

3. The action of the Northern California convention seems to me to have been a violation of the principle of Christian liberty. It is one of the discouraging facts of recent Disciple history. That convention went beyond its rights, making of itself an ecclesiastical court. To do this is fundamentally at variance with the very genius of the Disciples.

4. Have patience. And have faith too that time will bring a more dispassionate view, and will make it easier to distinguish between our opinion of a congregation's practice, and our right to sit as an ecclesiastical court upon that congregation.
Santa Monica, Calif.

REV. FRANK W. ALLEN.

I am entirely out of sympathy with the action of the convention. In answer to your questions I think the Berkeley church is right in the practice which it has adopted. I am of the opinion that the California convention has taken a position entirely out of harmony with the ideals of the Disciples' movement. I think all the influences that can be brought to bear for the creation of public opinion on this question should be brought.

First Church, Springfield, Ill.

REV. CLAUDE E. HILL.

1. The Berkeley church is not doing wrong in receiving unbaptized persons into its fellowship if the Berkeley church believes that baptism is not essential to Church membership. By baptism I mean, of course, immersion. Disciples never mean anything else when this term is used.

[Disciples of Christ do not hold that immersion is essential to Church membership. It is impossible to believe that our esteemed brother, the writer of this paragraph, holds that Methodist, Presbyterians and the rest, who have not been immersed, are not members of the Church of Christ. If he does, it is he and not the Berkeley church that is out of harmony with the Disciples of Christ.—THE EDITOR.]

2. I do consider this a grave departure from the essential principles of the Disciples. We make a plea for union and offer a union program. The Berkeley church has laid aside that program, adopted one of division, and the first fruits appear in a division of the forces of the church making the departure. If such a course were not prohibited by plain teaching of the scriptures, it would seem that purely as a matter of expediency churches would avoid it. It means economic waste. The fact that this and any other question of faith and practice does lie wholly within the field of Christian liberty, does not make this departure any less a departure from the plea and principles of our people. Such a course of action, if followed by any considerable number of churches, would breed confusion everywhere, divide our people, invalidate our message and make us the laughing stock of the religious world. And it is the purest childishness to say that the blame for such a condition would rest on those who refused to depart from that position which has given meaning and power to our message and brought us to our present position of influence in the world. My views are exactly opposite those who endorse the action of the Berkeley church. I believe that by making baptism a prerequisite to church membership; or to better state the matter, by following the New Testament plan on the question of membership, by adherence to the practice of the New Testament, we have made and not lost. We have been consistent with our whole attitude in respect to union on the basis of the restoration of the apostolic Church. The church at Berkeley cannot consistently admit the unbaptized to membership, and practice immersion exclusively. A church has no right to be a respecter of persons. The practice of receiving the unimmersed into membership will be given up, or it will be simply a matter of time until sprinkling, pouring and immersion will be practiced. A Methodist, Presbyterian, or Congregational church is far more consistent and just as scriptural on

the question of baptism as the Berkeley church.

3. Even a religious organization has a right to preserve its own life. In my opinion the California convention did right in registering its conviction that the action of the Berkeley church had separated it from our people. The church put itself out. The convention only declared and made effective what had already transpired. Congregational and Methodist churches believe in the Divinity of Christ and are active in the missionary enterprise. But you would hardly say they are entitled to sit in our conventions and help form our policies! If I had written the California resolution, it would have been modified and changed, but the convention, in my judgment, acted within its rights. While we are not an ecclesiasticism, in the usual meaning of the word, yet we have a right to determine who is eligible to sit in our conventions and participate in our deliberations. We would be in a sorry plight to admit to the contrary.

4. Absolutely nothing. If anything is done, let the Berkeley church do it.

Valparaiso, Ind.

REV. GEORGE B. VAN ARSDALL.

It would be of interest and might throw light upon the matter to have the exact wording of the action of the California convention at hand. But in the absence of that I base my answer upon your statement of that action:

1. I hold that the Berkeley church is doing right in receiving these people into their membership on the terms and with the understanding which obtains in their action.

2. Answered in No. 1.

3. I regard the action of the California convention as fundamentally wrong—a violation of the practice and spirit of the Disciples' history and essentially ecclesiasticism.

4. Any wise Christian thing to help our California brethren to a more Christlike attitude toward those who do not agree with them in every detail of Christian faith and practice.

I might write much more, but it would be only to present my reasons for these views and if you are getting the opinions of a great many, there will be little room for arguments.

Central Church, Denver, Colo.

MR. J. C. M'ARTHUR.

1. I hold that the Berkeley church did right.

2. I hold that it is a grave and fundamental departure, but what we have held in the past does not make it right now, neither are we bound down by laws made by uninspired men like Alexander Campbell and his co-laborers.

3. I believe the convention did right for it made a standard whereby we can excommunicate a church or man at a moment's time, and take it out of our editors' hands and relieve them of self appointed duties.

Salina, Kans.

DR. B. B. BAGBY.

1. In answer to question number one, as an elder in the West Point Christian Church I say positively, no.

2. Narrow minded and showing more of the spirit of sectarianism than of Christ. No. No.

3. Adopt resolution in the Atlanta convention condemning the action of the California convention. The crisis has got to come, so let it come. Every church anywhere near me has the same problem to face at this time or will in the near future.

West Point, Va.

MR. J. H. FILLMORE.

I prefer to attempt an answer to your questions concerning the action of the California convention against the Berkeley church by a statement: I believe that the attitude of the Berkeley Christian Church toward baptism is the only consistent position for our churches to take, otherwise we stand before the Christian world as affirming our belief in the dogma that salvation is for those whose

bodies have been immersed in water, when the facts of Christian experience teach us that the large majority of saved people have not been immersed. How do I know? "By their fruits ye shall know them."
Cincinnati, Ohio.

REV. W. T. MOORE.

I will not attempt to answer your questions in detail, as I am decidedly opposed to settling church difficulties by journalism. In my opinion, you are pursuing exactly the course that will widen the breach and make a reconciliation impossible. If our journals would attend strictly to their own business and let our churches manage their own affairs, without parading these affairs before the public, it would be much better for all concerned. Besides, I would regard it as an impertinence to express publicly my opinion as regards the question at issue between the Berkeley church and the other churches of California, since I have not been asked to do so by either party to the controversy. Furthermore, I am not accustomed to decide cases without hearing and examining carefully the evidence on both sides and this I have not done with respect to the case under consideration, and consequently I am opposed to any *ex cathedra* deliverance on the subject, and especially in the public manner you suggest. I do not question your sincerity in what you are proposing, but I must protest against the use of our journals in propagating division among the Disciples. The only important divisions that have ever been consummated among us were actually brought about by illicit journalism. I am tired of this thing, and it is surely not in harmony with the avowed principles of Christian union which you profess to hold.

In view of all the facts of the case you refer to, it is, in my opinion, best to leave the whole matter in the hands of those who are immediately concerned, unless there is a mutual agreement to ask the assistance of outside parties. Until this is done it is doubtless better for all of us to attend strictly to our own business.

Pentwater, Mich.

MR. T. F. SANFORD.

I am a reader of The Christian Century and I like it very much and I am glad of the opportunity to try and answer the question concerning the action of the California convention.

1 and 2. I heartily approve of Berkeley's practice in receiving these Christian people and do not consider the church has departed from the essential principles of the Disciples.

3 and 4. I believe the action of the California convention is wrong in excommunicating Berkeley church from their missionary co-operation. I believe this action will do great harm to our program for unity. I am not prepared to say or suggest what should be done by the brotherhood outside of California, but I sincerely hope something will be done to induce the California brethren to remedy their error? I believe with the Berkeley church in practicing and teaching only immersion. Its open membership plan does not deal with the form of baptism but with Christian fellowship. This I heartily agree and believe in. May God help more of our churches to pattern after Berkeley church is my prayer.

Everett, Mass.

MR. O. A. HAWKINS.

1. I promptly and unhesitatingly answer, No!

2. I do not see the slightest evidence of disloyalty to the fundamental ideal of the Disciples of Christ in the action of said church, as noted, and which was condemned by the convention. To my mind the real leader of "our" movement was Thomas Campbell and his reasoning and suggestions, as expressed in his appeal to his Presbyterian brethren in Pennsylvania, has the Master's approval.

3. I cannot see any difference between ecclesiasticism and what this convention did. As the brotherhood generally has always conceded that each congregation is a separate entity, as far as internal government is con-

cerned, the action of the convention is a gross violation of this principle.

4. I would suggest that the strong, influential men of the brotherhood, who think as you do, make an earnest appeal to those brethren in California who are responsible for the action of the convention and urge them to recede from their position; this might be followed up at the national meeting in Atlanta, by yet further personal appeals if opportunity is offered. By all means we must hope for favorable expression along this line, at Atlanta, or we have no right to take part in the counsels of those trying to bring about Christian unity.

Richmond, Va.

REV. IRVING S. CHENOWETH.

1. I do not consider the action of the Berkeley church wrong, in the sense of breaking a divine law or commitment of a sin, yet I do think it unwise for one congregation to violate a practice so universal in the communion of which it is a member.

2. I do not consider the action "a grave and fundamental departure from the essential principles of the Disciples," and while I approve a more Christian attitude toward members of other churches who unite with us, I do not believe this is being accomplished by such action on the part of isolated congregations.

3. We are certainly narrowing and belittling the spirit of our movement when we think it gives a convention such power as the Northern California convention has exercised. It is the ecclesiasticism feared so much by these same people who exercised it. From my distance I do not approve Berkeley's action but to excommunicate the church I hold is un-Christian and disloyal to the spirit of our movement.

4. Can we do anything more than disapprove? I am sorry but I can see nothing else. Philadelphia.

REV. E. E. MOORMAN.

1. Yes, it is my conviction that Christian union will remain unattainable so long as there is a diversity of practice in administering baptism. Our churches should therefore insist on the scriptural form. [We fear Mr. Moorman overlooked the fact that Berkeley church insists upon the scriptural form.—The Editor.]

2. It is conceivable that a local congregation might violate both the genius of our movement and its liberty of action. I think that the Berkeley church has departed from a fundamental principle of the Disciples.

3. The action of the California convention is certainly a violation of the genius of our movement. It is something which, if allowed to stand unchallenged, will bring us back into ecclesiastical bondage. The action was narrow minded, without vision, bigoted and absolutely contrary to all Christian liberty. A little thought only is necessary to see where it might lead.

4. Full discussion and out-spoken disapproval. Indianapolis.

MR. SAMUEL HARDEN CHURCH.

In answer to your questionnaire as to whether Berkeley church should receive as members of its congregation persons who have been baptized but not immersed, I can only say in a pleasant way that if I had power to speak for all churches I would receive into complete membership, with all that it implies, any person who would state that in his own conscience he desired to be accepted as a member of the family of God's children. It would not make any difference to me whether he had been immersed or sprinkled, or, as in the case of the Quakers, not baptized literally at all. My answer in this way seems to cover an affirmative reply in the Berkeley case; however, when we come down to a concrete example, we find that human prejudices are so very strong that it leads to unhappiness and irritation to go against them. Therefore, until the Christian Church can find itself taking a higher ground, with more consideration for the spirit than the letter, I do not see that

anything but confusion is to be gained by opening the doors of membership to those who have not been immersed. I say this with regret, for personally I look upon a rule of this kind as ecclesiastical interference with the private right of conscience.

Pittsburgh, Pa.

MR. J. MACK MILLS.

The sinner must be convicted of sin before he can be either converted or condemned. The Disciples of Christ or Christian church must be convicted of ecclesiasticism before it can be either converted or condemned.

The trial has been in progress for some time in California but the verdict was not rendered until the California State Convention cast its vote in the Berkeley matter. Now we stand convicted—our ecclesiasticism is apparent. Conversion or the sentence of condemnation must, and, as I believe, surely will, follow. In either event the Lord will be praised but conversion will be most commendable.

The coming national convention should borrow an ecclesiastical branding iron from some denominational neighbor long enough to apply it to the California convention—extra hot—and then repudiate it in good, strong terms.

Ft. Collins, Colo.

REV. WM. J. WRIGHT.

1. "He can't be wrong whose life is in the right." So sang Whittier. So say I, for my Master's test is, "By their fruits ye shall know them."

2. The Berkeley church has departed from the generally approved, historic practice of the Disciples. Thomas Campbell doubtless would have fully approved the action. Not so his son. To Alexander Campbell doubtless the conduct of the Berkeley church would have been an intolerable innovation; and Alexander, not Thomas Campbell, determined and fixed the principles of the Disciple movement. It may be contended that he erred grievously and that our regular order is wrong and un-Christian. Be that as it may, Berkeley is out of alignment with our movement. Perhaps it would be profitable if we all should get out! But to receive into our full membership the unimmersed is a radical departure from an apparently fixed principle of the Disciples.

3. The garment is of one cloth. The Jews cast out of their synagogues those who confessed Jesus as Lord; Rome excommunicated all who walked with Luther in a "more excellent way;" the Church of England dis-fellowshipped John Wesley and his little bands of Methodists; the Presbyterians considered Thomas Campbell a heretic because he permitted others than those of his own sect to sit with him at the table of the Lord; Baptists would exclude Alexander Campbell because he asserted the superiority of the gospel over the law; Baptists in Virginia acting under the Dover decree, excluded from their fellowship all the Reformers—Disciples; and the Northern California convention excluded the delegates of the Berkeley church. It was not contended that the delegates were evil persons, or that they themselves were not regularly immersed. The only contention was that they came from a church in which were some persons who had not been immersed. Fraternal delegates from the Presbyterian, Methodist and other churches probably were given all the rights of delegates, though never immersed. Regularly immersed delegates were rejected. A hypocrite regularly immersed might stay; a saint not so immersed might be cast out. I doubt that such action is acceptable to him who said, "He who is not against us is for us." Hence I as fully approve the action of the convention as I do the conduct of those Jews who cast the Christians out of the synagogues. And no more.

4. What can we do? This we can do: Wait! Wait till the children of those who remained in the convention build tombs for the martyrs whom their fathers cast out. That will complete the circle of history which we are slowly repeating. Meantime, "Go!

Teach!" for it is needed! "Preach the Word;" keep sweet; be patient. That is all. The heretic of today has almost uniformly been the orthodox of the morrow. And so at length will the Church come to the position of St. John, and the only heretic be he who denies the Father and the Son. In that good time, neither immersion will avail anything, nor un-immersion, but a new creation!

Franklin, Ind.

REV. BURRIS A. JENKINS.

In reply to your recent questions I would say that if I had been in the California convention myself I should have voted against the excommunication or unseating of the Berkeley church. I do not consider that our conventions have any jurisdiction in the matters of the local church. With us the individual church is absolutely autonomous. Any departure from this arrangement is a violation of the genius of our movement and my opinion is it will not prevail in our state and national conventions.

As to how to undo the work of the California convention I do not see any way. There is no ecclesiasticism among us that can take a rap at an assumed ecclesiasticism anywhere else.

Kansas City, Mo.

MR. WALTER E. COFFIN.

1. No.

2. The Berkeley church is following the leading of the Spirit of Wisdom spoken of in Ephesians 1:17.

3. The California convention forgot the lesson taught in Mark 9:38-40.

4. Refer them to Ephesians 4:1, 2, and 3. It seems to me that the California convention has the right to exclude churches and individuals from its membership when in its judgment there is good and sufficient reason for such exclusion, but the action of the majority in this instance is justly subject to criticism. I would not deny its right to adopt a very narrow platform such as the action taken seems to indicate it has adopted but this course can have only one effect, that of greatly reducing its membership and its influence.

Des Moines, Ia.

REV. CHARLES A. STEVENS.

1. Not wrong; but possibly not expedient. Local conditions would determine. Conversion of all conservatives cannot be awaited. Some never will change. Expediency would dictate changing with a minimum of rupture and dissension.

2. Before the act can be called a "grave and fundamental departure," there is need of a definition of "the essential principles of the Disciples." Disciples have made considerable change in fifty years or more. Christian union recognizes as Christians many who are not members of any Disciples church. Why not admit them, if local conditions are favorable?

3. This was a sad mistake. The Hyde Park case is in point. The General Convention did not so treat this church.

4. What can be done? Exhort others not to repeat the action. Be patient, be kind, teach. These changes, like casting out some demons, are wrought only by "fasting and prayer." Then, all strive to grow in grace and the knowledge of our Lord Jesus Christ, and in due season the Spirit of Jesus will mature the fruit of unbiased and loving brotherhood.

Edinburg, Ill.

REV. W. B. HARTER.

1. No.

If our missionary work is voluntary cooperation, and I think it is, I do not see that the state convention can have any power to disfellowship any congregation of any kind, whatever.

Unless the state missionary society has a clause somewhere defining what a Christian church is it has acted ecclesiastically without any right whatever.

(Final Installment Next Week.)



EDITORIAL

NIETZSCHE AND THE GERMAN IDEAL.

DR. G. STANLEY HALL, the well-known psychologist, analyzes the spirit of militant Germany and traces to the philosopher Nietzsche much of the strength of the war impulse upon which the nation is now acting. Doctor Hall is a frank friend of the German people but remarks that the Germany of culture and of industry is as totally different a personality from the Germany of war as Jekyll was from Hyde. Doctor Hall's analysis of the existing situation and its antecedents is as valuable as it is interesting.

"Ever since the last war the sentiment that France is superficial, corrupt and degenerate, is a nation to be despised and sometime reduced to a third or fourth-class power, has been growing very strong in Germany. Her army wishes to penetrate to Paris, destroy shipping and naval bases on the north and west coasts, to cripple her navy, and to impose a war indemnity beside which the billion dollar indemnity of Bismarck will seem small and will mean almost vassalage. The German war personality is Nietzsche's, based on a philosophy which has taken a deeper hold on the German mind than any other ever has since Hegel. Nietzsche worshipped power. His ethics was 'Do, be, get everything you have the strength to get. Pity is a vice. Evolution means the survival of the fittest and the destruction of the unfit. Christianity with its sympathy for the poor in spirit means decadence, was a disease. The world belongs to those who have the might to get it, and treaties, peace pacts, arbitration are mere points of strategy to mislead other nations, and when the grim reality of war comes they all vanish and are forgotten. Indeed sympathy with the weak, the suffering, and the power of pathos are themselves weaknesses, and might is the ultimate proof of right. The world belongs to those who can get it, and those who have broken through to this supermoral have the world that believes in the old-fashioned virtues at their mercy.'"

The burden of responsibility for the existence of the power-lust of Germany should not, however, be shouldered upon any single thinker like Nietzsche or statesman like Bismarck. These men were quite as truly products of a social temper as they were creators of it. But it helps us to see how radically anti-Christian the German military spirit is when we read the brutish philosophy of its most outstanding interpreter.

DOCTOR GARRISON'S REBUKE.

AS SEVERE a rebuke as has been administered to the Northern California convention for its exclusion of Berkeley church from fellowship in its missionary work comes from the pen of Dr. J. H. Garrison. Writing in his personal department in the Christian Evangelist his words carry also a searching rebuke to that paper itself for its manager's approval of a procedure that broke "the ties of brotherhood which bind our churches into a common fellowship." His language is judicious and not ungracious, but all the more searching on that account. He mentions no names, nor time, nor place, but the context of his statements leaves no doubt as to their current application. He says:

These discussions of some of our unsolved problems are inevitable and are all right at the proper time and place, if conducted in the right spirit, but it should be understood universally that our national conventions [and presumably our state conventions also.—Editor Christian Century] are held for a different purpose, and are not to be disturbed by such discussions. Another fact to be remembered is that most of these unsolved problems require time for their peaceful solution. "The thoughts of men are widened with the process of the suns." Aye, they are deepened and clarified, as well. We must be patient, therefore, remembering what some of us seem to have forgotten, that it is vastly more important to preserve unbroken the ties of brotherhood which bind our churches into a common fellowship, than to settle at once some disputed question about which brethren may conscientiously differ. We are not commanded to think alike on every question, but we are required to "love one another" and to "keep the unity of the Spirit in the bond of peace."

The essence of the California convention's action is its sin against brotherhood. It was not patient. No one seems to have suggested that the decision be held over until next day, to give a chance for prayer and for the Spirit of God to guide the minds of the delegates.

If the spirit of Doctor Garrison's article had prevailed in the convention, if the convention had gone to its knees and asked divine guidance to do the Christlike thing, does anybody imagine that it would have been possible for it to "break the tie of brotherhood" or to settle by excommunication a "question about which brethren may conscientiously differ?"

THE USELESS CANAL.

THE Panama Canal, which we worked so hard to finish ahead of time, is finished now and useless. There will come a time, no doubt, when it will be of use; but the world's dream of four hundred years has come true, and behold, a canal for which the world is not ready. The New York Nation well says:

"Last Saturday the Panama Canal, the greatest engineering achievement in the world, was thrown open for traffic, and—there is no foreign traffic. Could anything be more sardonic? Just when the most notable enterprise of peace nears completion, the war comes on to paralyze ocean transportation. The one is an enormous constructive task finished; the other bids fair to be the greatest destructive action of humanity of which there is any record. The amount of capital which will be destroyed in Europe alone, if this war lasts a few months, would build several such canals. Of course, so far as ocean transportation is concerned, this is a passing condition, while the Panama waterway is presumably there for all time, and it will profit by the trade revival and the regeneration of American shipping whenever they come. But it is doubtful if any one happening could throw into clearer relief the essentially wasteful and destructive character of the war abroad than Col. Goethals' notice to the world that the greatest American conquest of peace is ready to serve those who are so busily cutting one another's throats."

LABOR SUNDAY OBSERVED.

PROBABLY 100,000 church people in America observed Labor Sunday, Sept. 6. An increasing number of churches of Disciples have been observing the day each year. Press notices indicate that this year their leading ministers everywhere took occasion to direct the attention of their congregations to the religious aspect of the labor problem.

A SUPERFLUOUS SECT

THE Universalist movement in America started as a protest against what was assumed to be a harsh and cruel orthodoxy. That there was some ground for the protest no thoughtful student of the homiletic literature of the period can deny. Universalism began with a fair field and a great opportunity, but it is a lost cause. At the recent convention of the Young People's Christian Union, Rev. Frederick A. Bisbee thus addressed the Universalists present:

It is with shame that we face the fact that our church is not growing. And why is it? Why are we not doing our part in the world's redemption through church extension? What right have we to hoard the bread of life, which we have like misers or scatter it like spendthrifts when there is a single soul starving?

We have suffered our ministry to be depleted, we have sat idly while our educational institutions one by one were taken from us; we have even failed in a crisis to save our theological schools; we have even neglected the teaching of church loyalty and self-respect until our people have taken us at our word and go anywhere—or nowhere, with no appreciation of spiritual values—until they need their consolation in time of death! We have been heedless to the call of missions until we wanted help ourselves. We have destroyed denominational consciousness and set our churches in lonely and deadly independence of each other.

God is love, and God can save to the uttermost. The Universalists believe it and so do all Christians; but sin is a very real and terrible fact; and the old theology, harsh as it was, could never be accused of indifference to moral distinctions.



A CONSTRUCTIVE WEEKLY



The old old-time puritan picture of hell may have been too lurid, and the God which it postulated cannot have seemed very loving; but even that was better than a religion that was lacking in deep horror of sin and fear of its inevitable consequences.

Universalism has not done its share in saving the world, and has produced less than its share of great men and of movements potent for good. Whatever good it may have done hitherto, there is no great interest now at stake in the perpetuity of the Universalist denomination. It would seem to be, as matters now stand, a superfluous sect.

AUTUMN.

NOW is the dream-time of the year;
And the soft west wind
Gently woos to sleep
The leaves, swift-falling, gold, and red, and sere;
And the wild flowers,
Born of summer hours,
Prepare for slumber, knowing winter near.

Now is the dream-time of the year;
And the sad, sad heart
Dreams of summer days,
And of tender hours, now vanished, and more dear;
And the heart cries out
For the hopes that lie
By the wayside dead, and drops for each a tear.

T. C. C.

LET AMERICA KEEP OUT OF IT.

IT WOULD not be difficult for the United States to become involved in the war. On the contrary, it would be so easy that it will require our utmost self-control to avoid doing so. There will be irritating incidents. Many things will happen at which America could easily take offense. We have greater need of national self-control than ever before in our history as a nation. The world needs our neutrality far more than either side needs our partisanship. There will be voices calling us to arms. There will be yellow journalism crying out that America's honor is at stake. Heed them not. The world has need that we should maintain peace in this continent—not for our own sake only but for the world's sake.

Let America be calm. Let her trust God and keep serene. Let her keep her powder dry and keep it where she will not easily be tempted to ignite it. Let America keep out of it.

"THE WORLD HAS PASSED AWAY."

"Our world has passed away,
In wantonness o'erthrown;
There's nothing left today
But steel and fire and stone."

SO WRITES Rudyard Kipling in his stirring war poem. Yes, the world has passed away. It will never be the same. We shall need new maps not only of Europe but of Africa and of the oceans. No living man can tell how much the world that is to emerge from the chaos of war will differ from that which existed before.

"Our world has passed away."

But something is left beside steel and fire and stone. "Now abide faith, hope, love, these three." They and not steel, stone and fire are the eternal realities. They are more than graces. They are the three fundamentals. After the steel is sheathed, the fire is quenched and the stone disintegrated, these three abide. The men who are killing each other love their wives and babies more than they hate each other. Today there seems little left but steel and stone and fire; but really these are not the things that are left, "Now abideth faith, hope, love, these three."

The Bible tells us of more than one world. And sometimes it speaks of this world as if it were many. Peter contrasts the world before the flood with the present world in the same passage in which he contrasts the present world with what many people think, and wrongly, means heaven. The Epistle to the Hebrews is speaking of the very world in which Christ was crucified when it says that God did not entrust the world to come to angels but gave it to man. Out of the abomination of desolation, the void and waste, is emerging the world to come, this present world as it is to be. The world is passing away, but now abide faith, hope, love, these three.

SO SAY WE ALL OF US.

SECRETARY GRAHAM FRANK'S communication in this issue opens with this clean-cut declaration: "If the General Convention is an ecclesiasticism I want nothing more to do with it, unless it be to help bury it."

So say we all of us.

It was most unfortunate that the editor of a paper whose advocacy of the General Convention, in the face of its critics, has been pronounced, should have encouraged the Northern California state convention to turn itself into an ecclesiastical court. He thereby failed sadly to measure up to the leadership inhering in his position. No single act has done so much to give apparent ground for the suspicion with which in certain quarters the General Convention idea is regarded.

No doubt Mr. Smither by this time sees with regret the character of the pitfall into which he walked on his recent California visit. But it is due the brotherhood that his paper plainly disavow any purpose to use the General Convention for the ecclesiastical purposes to which the California convention was persuaded to lend itself.

AUSTRIA'S ATTACK IN ALLITERATION.

THE war between Austria and Serbia brings forcibly to mind one of the most notable alliterative forms ever written in the English language. It is not definitely known who wrote it, but it is believed to have been the work of Alarac A. Watts, Jr., and it dates from one of the sieges of Belgrade by Turkey, probably in 1789. This poem, though often imitated, has never been equaled. It stands as the most complete and interesting alliterative jingle on the twenty-six letters of the English language.

An Austrian army, awfully array'd,
Boldly by battery besiege Belgrade;
Cossack commanders, cannonading come,
Deal devastation's dire destructive doom;
Ev'ry endeavor engineers essay,
For fame, for freedom, fight, fierce furious fray.
Gen'ral's 'gainst gen'ral's grapple—gracious God!
How honors Heav'n heroic hardihood!
Infuriate, indiscriminate in ill,
Just Jesus, instant innocence instill!
Kinsmen kill kinsmen, kindred kindred kill.
Labor low levels longest, loftiest lines;
Men march 'midst mounds, motes, mountains, murd'rous mines.

Now noisy, noxious numbers notice nought,
Of outward obstacles o'ercoming ought;
Poor patriots perish, persecution's pest!
Quite quiet Quakers "Quarter, quarter" quest;
Reason returns, religion, right, redounds,
Suwarrow stop such sanguinary sounds!
Truce to thee, Turkey, terror to thy train!
Unwise, unjust, unmerciful Ukraine!
Vanish vile vengeance, vanish victory vain!
Why wish we warfare? Wherefore welcome won
Xerxes, Xantippus, Xavier, Xenophon?
Yield, ye young Yaghier yeomen, yield your yell!
Zimmerman's, Zoroaster's, Zeno's zeal
Again attract; arts, against arms appeal,
All, all ambitious aims, avaunt, away!
Et cetera, et cetera, et cetera.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Proposed Religious Work at Exposition

The interests of religion during the ten months' period of the Panama Exposition, will be under the management of the committee of one hundred appointed by the Federal Council of the Churches of Christ in America, with headquarters at San Francisco.

THE PROGRAM.

The program for this great religious campaign includes work both within and without the exposition grounds. Within the grounds the committee will build a modest yet commodious and commanding building, to cost, furnished, \$50,000. In this building there will be two lines of religious work.

First—That of an exhibit, in a concrete and intensive form that will show what Evangelical Christianity thus far has done through Bible work, missions, Sunday-schools, Christian education, Y. M. and Y. W. C. A. work, Christian Endeavor and kindred societies, temperance reform, social service, etc., for human salvation and uplift.

The maximum space now at the disposal of the exposition management for such an exhibit is only 3,000 square feet—wholly inadequate!

ITS PLATFORM.

Second—This building also will contain a lecture hall capable of seating 1,000 to 1,200 persons. On its platform, which Dr. Jowett thinks will be the greatest world-challenging platform yet lifted, daily at the noon hour, during the exposition period, some strong world-famed man or woman will give a sane, strong, compelling Christian message on such themes as Missions, Personal Religion, The Word, Christian Education, Reform, Social Service, Civic Conditions and Duties, etc.

Already such men as Dr. Jowett, John R. Mott, Robert E. Speer, J. A. McDonald, (Toronto), Samuel Zwemer, Cairo, (Egypt), Hon. John Wanamaker, Hon. William Jennings Bryan and others have been consulted regarding this work and have given encouragement of their help.

Who can forecast the impact of this platform upon the thought of America and Europe, and especially upon the present and future leadership of Japan and China?

ITS EVANGELISM.

Without the exposition grounds, near the civic center so as to command the transportation facilities, locally and for the bay region, as also the hotels and lodging places, a great steel tent will be set up (steel in order to meet fire ordinance requirements) in which nightly shall be held great evangelistic mass meetings. These meetings will be under the sane leadership of the present-day leading world-famed evangelists. At the noon hour too, in a large down-town theater, mass meetings for men, boys and women will be held. Also in factory and shop meetings thousands of men, women and youth will be reached with the gospel!

ITS IMPORTANCE.

What mortal can measure the importance of this work? The nations of the earth will be our guests! Think of the self-evident results in America and throughout the world! Rightly done this

work will give evangelical Christianity its proper place and rating. The exposition will be material progress at climax! This work will lift the gospel to its rightful place in world-thought!

ITS BUDGET.

According to the best available estimates now at the command of the Executive Committee the budget will run:

Inside building, furnished	\$50,000
Outside steel tent—ground rentals	40,000
Overhead expenses	20,000
Exhibits	15,000
Downtown theaters, halls, rentals	15,000
Lecture and Evangelistic talent	15,000
Social service, and world peace ..	10,000
Men and boy's work	10,000
Women and girl's work	10,000
Publicity	5,000
Up-keep of buildings	5,000
Incidentals	5,000

A total of (on this basis)\$200,000

Some anticipated income from collections at Evangelistic meetings will cover other probable cost risks. The inside building somehow can be used for future religious work for young men or young women—or both.

ITS CHALLENGE.

Has evangelical Christianity ever before lifted such a challenge as this? Dare we refuse to accept it? Than to do this mighty work what better investment can American Christians make of money and effort for Christ and his kingdom?

THE COMMITTEE OF ONE HUNDRED.

San Francisco.

American Tract Society Moves.

The American Tract Society, which has been located at 150 Nassau Street for eighty-nine years, since it was founded in 1825, is moving in its ninetieth year to large and commodious quarters in the new Architect's Building at 101 Park Avenue, corner of Fortieth Street. The society has felt that the changed conditions on the mission field require new and enlarged policies to meet them, and by moving uptown it is following the natural movement toward the transportation centers. The Finance Committee was empowered to select the best available site and at the last meeting voted unanimously in favor of the Park Avenue location, where the society will have a large roomy store on Park Avenue in addition to ample office room. The society is interdenominational in character. It publishes Bibles, testaments, hymn-books, religious and educational books and tracts in most of the active foreign languages, as well as in English and supplies them to missionaries, students and Christian workers throughout the world. The work of the society's colporters is largely among people who are without access to public libraries, and hundreds of thousand homes would have been without religious reading of any kind save for the visit of the colporter and the leaving of the tract society's publications. The grand total of all publications in all languages issued by the society amounts to 788,045,890 copies. The officers of the society are William Phillips Hall, president, Rev. J. H. Jowett, D. D., vice-presi-

dent, Rev. Judson Swift, D. D., general secretary, and Louis Tag, treasurer.

Bible's Influence to Be Tested.

The committee appointed by the American Bible Society to arrange for its centennial in the spring of 1916 has requested Rev. William I. Haven, one of its corresponding secretaries, during his Oriental tour this fall and winter to arrange with missionaries, native Christian leaders, and other competent persons to prepare articles dealing with the influence of the Bible upon the peoples and civilizations of these various lands. The Bible Society purposes out of these reports to publish a volume on the influence of the Holy Scriptures on laws, customs, languages and religion wherever it has gone in the missionary field.

Magnate Lauds Ten Commandments.

Col. Timothy S. Williams, the president of the Brooklyn Rapid Transit street railway lines, recently spoke in Chicago on the topic of the hard times and the honest conduct of business. Mr. Williams believes that the need of the hour is more strict observance of the ten commandments. Here are some of Colonel Williams' statements: "I have long been convinced that the fundamental reason for the times being out of joint is the lack of a wholesome respect for the ten commandments. As a lawmaker Moses certainly has had no superior in the thousands of years which have passed since he directed the morals of the children of Israel. A greater teacher than Moses supplied later two additional commandments, one of which (the love of God, is now generally ignored, while the other is (without due acknowledgment to its author) the inspiring note of the present yearning for true democracy—'Thou shalt love thy neighbor as thyself.' And Christ properly insisted that upon these two commandments hang all the law and the prophets. We business men must not deceive ourselves with the repeated assurance to ourselves and to the public that we are the innocent victims of radicalism. When we look for the cause of radicalism we find it in our own misdeeds and lower ethical standards. And in making this admission I do not single out the men of large affairs in industry, trade or finance—nor the managers or manipulators of railroads and other public utilities—but I have in mind as well the small merchant and trader, the small money lender, even the daily wage earner; and organizations of labor as well as of capital. The standard of morality is vastly higher in business life today than it is in political life. The day has passed in large corporations when any individual stockholders or any combination of stockholders can, if disposed, force dishonest methods or fraudulent practices upon their operating staffs. If I am right in my observations as to present ideals among the managers and stockholders of corporations, then it is only a question of time when public sentiment will change, and when the public is once convinced of our sincerity and honesty, we need have no apprehension of the ravages of demagogues and politicians. We can then state our problem frankly to the people, confident of their intelligent cooperation and support."

The President Appoints Day of Prayer.

The Federal Council of the Churches of Christ in America, in response to whose request President Wilson has appointed Sunday, October 4, as a day of prayer, has issued a communication to the Protestant Evangelical churches urging the complete observance of the day at both the morning and evening services with the suggestion that, wherever possible, union services be held in the evening. The resolution of the Federal Council which was submitted to the President, August 20, was as follows:

"That as this awful war must drive devout people to their knees, we venture to suggest that an early Sunday and the preceding Saturday be designated by the President of the United States as a day of united prayer in all places of public worship and in the homes of the people to ask the Supreme Ruler to intervene in such ways as his divine wisdom may approve so as to calm the hearts of those who are filled with passion for war, dispose their minds to listen to the counsels of humanity and accept overtures for peace, and bring speedily to their distracted and distressed peoples the blessings of peace."

The resolution of the Federal Council was supported by a letter on behalf of the Jewish congregations signed by Rabbi H. Periera Mendes of New York.

Whitefield's Bicentennial.

The bulletin issued by Dr. William H. Roberts and Dr. William E. Biederwolf, chairman and secretary of the Federal Council's commission on evangelism, recommends to ministers throughout the nation that they prepare themselves by reading and study to preach on Sunday, December 13 next, on the ministry of George Whitefield. The appropriateness of the occasion attaches to the fact that the day following, December 14, is the 200th anniversary of the birth of this mighty modern apostle. The particular object of commemorating his labors at this time and bringing attention to the spirit and method of his ministry is the hope that from such a revivification of his example there may radiate new enthusiasms in evangelistic preaching and evangelistic service throughout all the churches.

It is befitting that under Whitefield's name there should be made a general appeal to all evangelical denominations to renew their evangelistic zeal, for Whitefield himself was so thoroughly superior to denominational lines that he affected in England and America both Presbyterians and Methodists, equally, and in England at least the inspiration of his life was scarcely less pronounced and permanent on the Church of England itself.

Credit in City Schools for Bible Study.

The Austin, Texas, school board at a recent meeting took notable action affecting religious education of adolescent boys and girls, when it voted to extend credit toward graduation for the study of the Bible. In doing this it follows the policy which has worked admirably at the University of Texas, by which courses given by the association of religious teachers are credited toward the A. B. degree. The action of the school board was due to a petition from the Austin church council in which the Sunday-school superintendents' association also joined. This council requested that as much as one unit of credit be granted toward high school graduation to all students regularly enrolled, who pass an examination,

upon a course of study as outlined by the council. It was proposed that the instruction conform to the following conditions:

"(a) Teachers who give such a biblical course must hold a first grade state teacher's certificate, or, in the absence of a certificate, must, in the judgment of the city superintendent of schools and committee on teachers, possess the training represented by such a certificate.

"(b) At least forty consecutive minutes of class instruction must be given each week for nine months.

"(c) A separate room, to insure proper conditions of attention and control, must be provided for the class.

"(d) Maps of Palestine and vicinity, adequate for the presentation of the course, must be provided.

"(e) A blackboard, adequate in size, must form part of the equipment.

"(f) A reference library, though not required, is urged as essential to the best results.

"(g) The course of study is practically the same as that of the graded lessons

for the intermediate department published by the International Sunday-school Association."

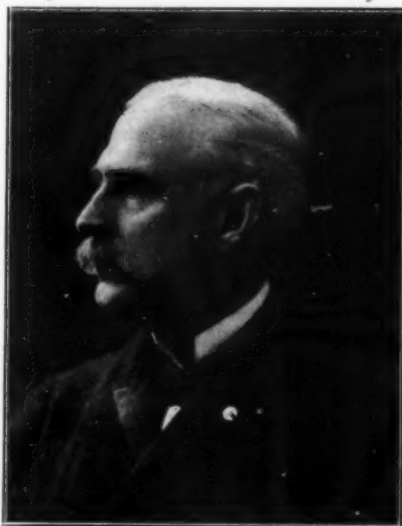
The Bible instruction for credit is to be done in the city churches. The plan avoids the union of state and church. There is no effort to give any religious instruction in the city school, and even the expense of the plan is borne by the churches. In turn, they are free to give the instruction as they wish, making it devotional, dogmatic, doctrinal or evangelical; and the high school examines the students only on the historical, geographical or biographical materials. In other states where this plan is in operation the Jews, Catholics and Protestants heartily indorse the system, and all are expected to do so in Austin. At its meeting in March the Texas State Sunday-school Association authorized a commission of twenty educators and religious leaders of the state to promote this plan of correlation of religious and secular instruction, which is claimed will help solve the problem of a complete education.

Francis E. Clark, Traveler

DOUTBLESS no other man in the world has travelled so many miles and done so large a work for the world as Rev. Francis E. Clark, founder of the Christian Endeavor Society and president of the World's Christian Endeavor Union, who will be sixty-three years old on the twelfth of the coming year.

Thirty-three years ago Dr. Clark was pastor of the Williston Congregational

Church of Portland, Maine. He was then a young man just fresh from college and seminary. Williston Church was a typical New England church, with all of the problems and difficulties that those churches had to meet.



Dr. Francis E. Clark.

In the winter of 1880-1881 a series of special evangelistic services in the church had led a great many young people into church-membership. This wise young pastor realized that if those young people were to be held for the church they must be trained for service, they must have something to do, and they must be shown how to do it. He called his young people together, and on February 2, 1881, the first Christian Endeavor Society was formed, the first Christian Endeavor pledge was signed, and the fol-

lowing Sunday the first Christian Endeavor prayer meeting was held.

From that small beginning in Portland the society has spread and grown, until today there are more than 80,000 Christian Endeavor societies in the world, with more than 4,000,000 members.

There are Christian Endeavor societies in every country of the world, and each week meetings are conducted in more than eighty different languages; the literature of the society has been printed in as many tongues. Something like 1,500 daily, weekly, and monthly periodicals carry Christian Endeavor news; more than 200 periodicals are devoted entirely to the work of Christian Endeavor. There are more than 750 different kinds of books, leaflets, cards, etc., published for use in the work of the society.

From almost the very beginning of the movement Christian Endeavor has been interdenominational in its scope and work. Though it began in a Congregational Church, today there are eighty-seven different denominations that take Christian Endeavor as their young people's society. Throughout the world there are probably more Methodist Christian Endeavor societies than those of any other denomination, though in North America many of the Methodist churches have a purely denominational young people's society. On this continent there are more societies in Presbyterian churches than in those of any other denomination; the Christian Church has the second largest number of societies, the Congregational third, the Baptist fourth. In England, Burma and India the Baptists lead in Christian Endeavor, while in Australia, Spain, France and other countries the Methodists lead; in Norway, Denmark, Germany and Russia the Lutherans lead; in Italy the Waldensians, etc.

No agency has done more to bring the Christian people of all denominations closer together than has this great society. The present tendency toward a unity of Christian people and churches is due, in a large part, to Christian Endeavor, with its more than 12,000 union meetings every year, ranging from local and county Christian Endeavor union gatherings of one hundred or less, to the State, International, and World's Conventions, with thousands and tens of thousands of delegates present.

The General Convention and Ecclesiasticism

BY GRAHAM FRANK.

If the General Convention is an ecclesiasticism, I want nothing more to do with it, unless it be to help bury it. It is because I believe that it is a movement away from ecclesiasticism that I am giving some time to helping it forward.

It fell to my lot to speak at the Northern California convention on the evening of the historic day in which that convention had refused seats to the delegates from the First Church of Berkeley. I made the same speech I had made at other state conventions. With explanations to the effect that I did not mean to be guilty of any discourtesy, I stated as plainly as I had ability to do that the thing the Northern California convention had done that day was implicitly impossible in the General Convention. In substantiation of this statement I read the following from the preamble of the constitution of the General Convention: "We, members of churches of Christ, in convention assembled, reaffirming our steadfast adherence to the independence and autonomy of the local churches and inviting the fellowship of all our sister churches in the accomplishment of these ends, do adopt the following constitution." I further read, in part, the resolutions adopted by the Toronto convention as follows:

Whereas, fears have been expressed by some that the convention organized on the basis of representation from local churches co-operating through said convention may be a step toward a species of ecclesiasticism contrary to the history, spirit and aims of our movement, now therefore, be it

Resolved, by the representatives of the churches in convention assembled, that no such purpose is contemplated, nor would it be possible under the constitution which we have adopted:

Resolved, by the representatives of the claim any desire or intention that this convention or any of its successors shall ever exercise any control over the freedom or autonomy of the local churches, and that this convention claims no authority greater



Rev. Graham Frank, Secretary of the General Convention of Churches of Christ.

than or different from that which has always been recognized in our conventions and which is not mandatory but purely advisory, whether it be in relation to congregations or any missionary, educational, philanthropic or other organization.

I did not discuss the action of the Berkeley church, but sought to make it plain that the General Convention was not and could not possibly become an organization for dealing with such questions. The object of the convention is plainly stated in Article II of the constitution:

The object of this convention shall be to promote unity, economy and efficiency among all the philanthropic organizations of the churches of Christ; and to secure equitable representation of the churches in an annual

convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer co-operation in the work of the kingdom of God.

I think it is both Christian and wise in any discussion of this matter to proceed on the basis of facts.

It is not a question as to whether or not there shall be any general organizations among us. We already have them. The urgent question now is whether or not our churches as such will take up the responsibility laid upon them of co-operation in the work of advancing the kingdom. The ecclesiasticism which we may well fear is that which is growing up outside of the churches and being imposed upon them in ways that do not always comport with either the word or the spirit of the Master.

The experience of the year has forced on my mind the conclusion that the day has fully come when our churches need to have something to say concerning the co-operative work of the kingdom. The right of the churches thus to co-operate is so sure and so fundamental that it never occurred to me that any one would ever call it in question. If it is true that only individuals as such can co-operate in the missionary work of the church, and that only missionary societies and boards can hold conventions and report to individuals concerning their work, it is well that we should know these things. I read in Second Corinthians of the brother who was "appointed by the churches to travel with Paul in the matter of this grace." The day is at hand when our churches must either assert their liberty or submit to an extraneous ecclesiasticism that is the bane of all Christian hearts.

It is because I believe in Christian freedom and in the right and duty of the churches to co-operate in the work of the kingdom, that I believe in and am advocating the General Convention.

Liberty, Mo.

The Servant of the Spirit

By C. SYLVESTER HORNE.

(Continued from page 8.)

the real romance of history is this romance of the preacher; the sublime miracle of the God-intoxicated soul with vision of an eternal will, and sense of an empire to which all continents, tongues, races belong. This man stands serene amid the clash of arms, and the foolish braggadochio of force, asking only for the sword named truth, for the harness of righteousness, and the spirit of peace. This is the world's unconquerable and irresistible hero. All its most enduring victories are his. It is he who year after year, and generation after generation, in spite of rebuffs, defeats and disappointments, has planted the banner of the kingdom of justice, freedom and humanity on the conquered and dismantled fortresses of oppression, selfishness and wrong.

It will do us all good to realize the catholicity and magnificence of our order. It is well to realize that for justification of our existence we can make appeal to an universal instinct. We may

well cherish our affinities. Our kith and kin is the mightiest family under God's heavens.

The one thing needful to make us prophets is an experience akin to that of Zechariah—the soul's awakening. Some angel of the Lord, some messenger from his presence, some ministry of his hands must wake us out of our sleep. Of this I am very sure—no preacher will thrill and move his generation who has not himself known this kindling of the soul. For it is "soul" the world needs. Everywhere today I hear the same complaint—that we are suffering from lack of soul. Art, they tell us, shows no falling off in skill of technique, but there is so little soul in modern pictures. Music is the same; the great composers have left no successors. Poetry died out in the nineteenth century. It is the same in other spheres. The employer complains that his workmen put no soul into their work. The workman retorts that industries today are managed for the most part by

companies; and companies are well enough called "bodies" of men, but they are bodies without souls. Even the pulpits of the world, I hear it said, are occupied by those who unite to a chaste style a well-furnished mind, and a genius for criticism and analysis; but somehow there is little soul, and the winds of heaven do not sweep over the spirits of their audience as in days gone by.

KEEPING THE WORLD'S SOUL ALIVE.

All this may be exaggerated. I suspect it is. But nobody can question that there is a measure of truth in it. It is "soul" that is the motive-power of all progress; that turns all the wheels that ever do turn to any noble purpose. "The words that I speak unto you," said Jesus, "they are soul." As a mere matter of fact he has kept the soul of the world alive. As John Morley wrote many years ago, "The spiritual life of the West has burned during all these centuries with the pure flame first kindled by the sublime mystic of the Galilean Hills."

This is our business—the business which all the parliaments of the world are powerless to transact. It is keeping the soul of the world alive.

Of Human Interest

Danish Critic Praises America.

Dr. George Brandes, the famous Danish scholar and critic who recently visited this country, when interviewed as to his impressions of America, said:

"Here in America men have the true chivalry.

"Your woman suffrage movement is a proof of the esteem in which women are held. The women do not have to bluster or destroy. In several states they have the vote, and, little by little, will have it in all. There is nothing over which they need worry.

"In my own country," he said, "women have already obtained a large share of suffrage, and all without any passion, without any heat or any disturbance. My brother was one of the ministry that conferred the franchise upon them.

"It was not easy at first when the idea of woman suffrage began to take hold in Denmark. Forty years ago, I translated John Stuart Mill's 'Subjection of Women' into Danish, and none of the papers would review the book, for they feared it would incite wives to revolt against their husbands."

Dr. Brandes says that woman suffrage in Denmark has not made any great change in politics, but that it has had a markedly good effect upon the women.

The Poor Governor.

Governor Baldwin, of Connecticut, was one time fishing in the stream of the Adirondacks when he encountered a handsome setter dog, which insisted on following him from camp to camp, as he moved along the stream, reports Lippincott's. Later he met a party of men working up-stream with a native guide. The guide immediately recognized the dog as his own property.

"Ha, trying to steal my dog, are you?" he shouted at the governor. "I'll have you in jail for this! There's a law in the woods just as big as you have in the city."

The governor endeavored to explain that he was an unwilling companion to the dog, which had persisted in following him, but to little or no effect until he added a crisp greenback to aid him in his arguments.

"It's queer what strange things happen to a man up here," he remarked to the stage-driver who later carried him away from the woods. "That is the first time I was ever accused of stealing a dog."

"Yes, sir," replied the driver sympathetically. Then, after a moment's thoughtful silence, he continued, "As for me, sir, I have never been accused of stealing anything."

Admiral Peary on Partners.

"A silent partner," said Rear Admiral Peary, "is something on the order of Mabel, Tommy and Dan. Mabel, Tommy and Dan, three ragged little country weekers, looked anxiously at Joe, their brother, who advanced across the barnyard toward them crying bitterly.

"Dan ran to Joe. Then the others saw him burst into tears on his own account. 'What's the matter?' Mabel asked when Dan came back leading Joe by the hand.

"'Boo, hoo!' roared Dan. 'A goose bit him, and he swallowed that there new piece of chewing gum. Boo, hoo!'

"'Oh, boo, hoo!' wept Mabel.

"'Boo, hoo, hoo!' wept Tommy.

"And little Joe, louder than all the rest, kept up a continual:

"'Boo, boo, boo, boo, hoo!'"

A Boy's Composition.

William H. Maxwell, superintendent of New York's public schools, quotes with no little zest a composition, based on a moving picture play, that a boy of ten wrote. The best paragraph ran:

The villian curled his mustarsh, and seezing the pure vurgin shrieks ha ha be mine or deaths blud is on my head this dagger stabs thee to thy utermost sole ha ha ha vengunze vengunze. But the

good hero kurses and says O hevins hevins stur one step and thy ded body lies at my door. lay won parm on the vurgins korpse and it was better if you was drownd with a millstone. Avarnt avarnt from this sweet korpse presunz.

He Helped Her.

"I count myself fortunate," says a Philadelphia minister, "in numbering among my parishioners several who invariably tell me the truth about myself.

"Of a certain worthy but uneducated woman of my flock I asked whether she liked my written or unwritten sermons.

"She reflected for a moment, and then replied: 'I like you best without the book, because you keep saying the same thing over and over, and that helps me to remember.'"—Harper's Magazine.

Fleeing From Alsace

BY FRANKLIN HESS.

(Continued from page 7.)

evident, especially after I have procured a paper, that we cannot go to Paris, and if we reached Paris we could not leave. But we must have gold to go farther. Not being able to locate my friends at once on Sunday, I called up the American consul only to find in the end that some of them, and perhaps all, have departed. There was no question but what I could get out of the country, but a very strong probability of a delay which might result in missing the steamer on which luckily we had secured passage while in Paris. Good American gold

able to rest and sleep and we spend the rest of the day and all night at it, except for an evening meal and a cable-gram home advising our dear ones that we are safe.

While I have penned these lines the days have been passing. We have gone into Queenstown and out again, passed man-of-war and torpedo flotillas. It is a bit uncanny to see a small flagstaff protruding from the water alongside and keeping pace with the ship—a submarine. Although we are sailing under the American colors, we must stop and assure



Temple to Mercury, Built by Julius Caesar on Donon Mountain in Alsace.

certificates would not procure me tickets. It must be gold. Finally I persuaded the hotel-keeper, whose waiters, all German, were leaving him, to take \$20 of perfectly good U. S. gold certificates for \$10 worth of Belgian and English coin, which, with what I had, was sufficient to land us in London. An all-night's journey via Ostend and Dover and we are across the Channel and in London. After securing a hotel, getting more gold and tickets on the special train going to our boat at Southampton, it is noon. At last we are

them of the port of destination. We are eager for news but get little. In the late hours of Saturday night the "Lusitania" goes sweeping by, away north of her course, not a light showing. Our wireless tries to communicate but the only response is "Can't talk." We know, therefore, that she has come safely out of New York harbor and that no war ship will catch her at the speed she is going. In the early morning "La Lorraine," of the French line, rushes by homeward bound, also dark and silent.

Disciples Table Talk

ILLINOIS STATE CONVENTION AT DECATUR.

Illinois Disciples gathered at Decatur this year for their sixty-fourth annual missionary convention. There have been great changes in the personnel of the Illinois ministry in recent years. Trusted leaders of the past have died or moved to other states, and for the most part a new group of men is at the helm. The most noticeable change this year was the absence of J. Fred Jones, the state secretary who, longer than any other man, has led the Illinois work. Between fifty and sixty new ministers have come into the state during the year and are taking their places in not only their local communities but in the general cooperative work as well. The convention was the guest of First Church, Decatur. There are two churches in that city, and this is the first time First Church has ever entertained a convention. Their new building was dedicated a few months since. The private homes of both churches were open to delegates. Meals were not served in the church as is customary, and this seemed a good change as it allowed the local church members far more opportunity to attend the sessions of the convention. The hearty hospitality of Decatur Disciples was expressed through the welcome given in receiving delegates into the homes.

Woman's Missionary Society.

As usual the opening sessions of the state convention are those of the Woman's Missionary Society. These sessions were every way profitable and inspiring. Under the leadership of Mrs. Lura V. Porter, president, and Miss Jennie Call, secretary, the women's activity has been particularly effective in the past year. The establishment and equipment of a business-like office for Miss Call, in Springfield, has proved to be a step in advance, though it was taken somewhat hesitantly. Mr. H. J. Derthick and Mrs. W. C. Payne of the College of Missions, Indianapolis, were present and spoke helpfully. The climax of the session, and indeed of the whole week, was reached in the afternoon of Tuesday when Mrs. Ross, now of Canton, Mo., but formerly matron of Lida's Wood at Eureka College, spoke on "A Mother's Message." The artless eloquence of her address wonderfully stirred the hearts of all her hearers. Mrs. Ross has been speaking for the woman's organization in Iowa during the past year. Hers is a great interpretation of the relation of Christian motherhood to Christian missions. Her son, Emory Ross, is a missionary in Liberia, Africa.

After the session of the C. W. B. M., S. E. Fisher, of Champaign, president of the Illinois Christian Missionary Society, was introduced and made a statement of the task of Illinois missions. He gave special attention to the work at the state university where student pastors among both men and women have been at work during the past year. There are now about five hundred Disciple students in the state university and their spiritual care is coming to be a matter of great concern.

The New Secretary.

John R. Golden was introduced as the new state secretary to succeed J. Fred Jones. He is an Illinois man, and his return to the state is a most welcome event. It is but a few weeks since he was first approached with regard to the work of the state missionary society. There has been but little time to mature a program for state missions. His address, however, showed acquaintance with the big human problems of Illinois. It indicated that our work must be both evangelism and conservation. The various social groups in the state must have attention. There must be work on the rural church problem and also attention to the great cities. Mr. Golden is

to set out right away to visit the leading churches of the state and to study in more detail what should be done. The report of the state secretary shows that while we are not losing membership in Illinois we are losing churches. We now report a hundred less organizations than we did five years ago. This is partly due to increased efficiency in getting the facts from out-of-the-way places but it is also indicative of the death of churches in overchurched villages. In many cases the death of such churches may be a gain to the kingdom. In other cases it represents the death of churches in rural communities where they have been needed and should have been kept alive with more intelligent oversight.



Rev. E. M. Smith, of First Church, Decatur, Ill., who entertained the state convention this year.

Figures and Interpretations.

All were impressed with the burdensomeness of hearing figures without interpretation for two hours, much the same sort of figures that are given every year. The resolutions committee rightly asked that the amount of this material read in future conventions be greatly decreased. It is wrong to take the time of a great convention to read ten cent items of office expense. It is enough that such matters should be passed upon by the state board. The statistics that are gathered in the state office and are never printed need interpretation. A good convention speech could be made from the figures now in the state office on the question of ministerial salaries. M. L. Pontius, recently removed from Peoria to Jacksonville, warned us in his address on state work that useless organs perish in the process of evolution, and that the state missionary society must have a real function or cease to exist. The statement of the function of state missions was the constructive task of his address. In the educational association Miss Luceba Miner read the report of the Eureka Educational Aid Association. She is retiring from the service of the organization to make place for Rev. Louis O. Lehman, of Gibson City, who will represent both the Aid Association and the college in the field this coming year. He will undertake to raise twelve thousand dollars to provide against the annual deficit under which the college is now compelled to operate.

Dr. Combs and President Pritchard.

Rev. George H. Combs of Independence Boulevard Church, Kansas City, spoke on Wednesday evening on the present war. He

declared that the nations going to war for the time lapsed from the Christian faith, but they would return to both civilization and Christianity and the walls of everlasting peace would be built higher. The same evening President H. O. Pritchard of Eureka College spoke on educational work. He outlined the forces that make the task of the church college difficult, but expressed the faith that present educational tendencies are all in the direction of bringing the small college back again into the favor of the general public. He decried the mob spirit in education which makes the freshman seek the large institution without regard to what the institution has to give.

American Missions and Europe's War.

Thursday morning there was a conservation session in which various addresses were given on Finances, Bible teaching, church work and church letters. In the afternoon Carey E. Morgan, of the American Society, spoke with regard to the difficulties of his organization. He showed that this society had pioneered the way for our organized work. He also showed that the present attitudes of communities which insist upon keeping their home mission money in their local communities had resulted in the present deficit in the coffers of the society. He spoke with vision on the task of the Disciples and insisted we should be "peacemakers" and not "piecemakers." The Disciples of the Prince of Peace should speak the truth in love and be forbearing with honest error. Thursday night Dr. Combs spoke again. He spoke on "America, the Hope of the World." "If we can get rid of the Corinthian fashions, the wriggles and indecencies of women's dress permitted in the name of art," he said, "I am almost tempted to say the war will be worth all that it will cost. 'Made in America' is yet to become a slogan of which we all shall be proud. This war will make unpopular the supercilious talk of which many American travelers have been guilty about the superiority of European monarchies. We have been told how much better are the orderly methods of a monarchy than the helter-skelter of a democracy. We are going to learn that the only sovereignty is the sovereignty of God and man. 'To rent' signs are yet to be hung on the palaces of Petrograd, Potsdam, and Buckingham."

Long-time Treasurer Resigns.

J. P. Darst of Eureka, who resigned after twenty-six years of service as state director and treasurer of state funds, because he will move to Los Angeles, Cal., was presented with a bouquet of twenty-six roses and a congratulatory address. Resolutions were unanimously passed indorsing national prohibition of the liquor traffic and commending the Anti-Saloon League. The resolutions also requested that the date of future conventions be arranged so as not to come on the date of the primary election, as in this convention many delegates were deprived of their votes. Greetings were sent to the Illinois conference of the Methodist Episcopal church in session at Shelbyville. The convention adjourned to meet next year in Bloomington.

The following officers and board members were elected for the coming year: Pres., W. G. McColey, Shelbyville; Vice-president, N. H. Robertson, Watseka; Recording Secretaries, Iva W. Agee, Litchfield, H. J. Reynolds, Camp Point; Representative of Anti-Saloon League, Rev. W. F. Shaw, Chicago; Members of State Board, W. H. Cannon, Decatur, S. H. Zandt, Bloomington, M. L. Harper, Eureka, R. E. Henry, Havana, S. E. Fisher, Champaign, J. H. Harrison, Bloomington, H. H. Peters, Paris.

Banquet at Sanitarium.

Battle Creek, Mich., has become America's most noted place for the repair of ruined digestions. In this connection it may be of interest to note that James Small, of Kansas City, Mo., was the principal speaker at a banquet given at the sanitarium for the residents of Oklahoma and Missouri. But then all life is filled with inconsistencies.

Cheney, Kansas, Dedicates.

Dedicatory services were held in the new church at Cheney, Kan., Sunday, Aug. 30, Geo. L. Snively in charge. The church has just attained its majority having been organized twenty-one years ago. The new structure is a great credit to the congregation and the town of Cheney, since no other town in Kansas of the size of Cheney can boast of a better church building. While only a very few hundred people live in the town proper the surrounding country is populated with rich farmers. The cost of the building in money was \$15,000. The value is much more since a great deal of work was donated. All is paid for. L. B. Myers is pastor.

Philipsburg Church Dedicated.

A six thousand dollar building was dedicated by Geo. L. Snively at Philipsburg, Kansas, on Sept. 6. For the past two years, C. C. Atwood, the pastor of the church, has been laboring faithfully in this building enterprise. Philipsburg is a good county seat town in western Kansas—a Rock Island division point. The church building became a necessity for the growing congregation and Sunday-school.

Galveston Church Growing.

For a number of years a relatively small band of Disciples has been trying to get a church established at Galveston, Texas. The church has received encouragement and help from the state missionary society because Galveston is destined to be one of the important cities of the south. No city will profit more by the opening of the Panama Canal. The Galveston church, although not yet large in numbers, has been gathering strength during the past few years under the ministry of C. G. Brelos and others. After the resignation of Mr. Brelos and his removal to Illinois the church was for some time without a pastor. Recently J. B. Holmes has been called to the pastorate and he thinks there is a splendid outlook for a successful work.

Bible College Creed Stirs Texas.

Not in many years has there been such agitation in the church in Texas as has been occasioned by the adoption of a creed by the Brite Bible College of Texas Christian University. The charter of Brite Bible College provides that the successors of the trustees of the college shall be elected by the Texas Christian Missionary Society when assembled in annual session. But no trustee can be elected unless he subscribes to all the articles of the Brite College Creed. This would resolve the state missionary society into an ecclesiastical court. The state society has not yet accepted this responsibility. It is not improbable that the subject will be discussed in the state convention.

Church Has Week of Talk.

Second Church at Warren, O., began the campaign of fall work with a "week of talk." This is a new kind of week on the church calendar. In this day of many devices in methods of church work a device that can organize and direct talk will be widely welcomed.

Thirteen Weeks in Chautauquas.

Bruce Brown of California has just completed a tour of sixty-five cities in which he lectured one hundred thirty-seven times. This took thirteen weeks, five cities per week. Mr. Brown was able to fill this long list of engagements without missing or even being late at one. He is now engaged in holding an evangelistic meeting at Webster City, Ia., after which he will return to California for further evangelistic work.

Death Calls Prominent Layman.

On Sunday, August 23rd Edwin A. Nye, of Des Moines, Ia., was stricken with apoplexy and died instantly. In his death the Disciples have lost one of the strong men of the church. For eleven years he was editor of the Des Moines Daily News. In 1908 he resigned to become western representative of the American Press Association. During all the years of his busy life, Mr. Nye found time to take

an active part in the work of the church. For the past sixteen years he has been an elder in Central Church at Des Moines. He was always the right hand man of his pastor and the friend of every member in the church.

Tabernacle for Mining Town.

Central City, Pa., is an important mining town situated not far from Somerset, Hooversville and Johnstown. The churches in these last named places combined to establish a church in Central City which is a new mining town and had no regularly organized church. Enough assistance was obtained from these combined sources to erect a tabernacle which was dedicated Sept. 6, by S. G. Buckner, the pastor at Somerset. As this is the only place of worship in the town the prospects are that members of other churches will join with the Disciples and make the church a community enterprise.

Caught in European War Zone.

George W. Knepper was among the thousands of American tourists who had great difficulty in getting out of the German war zone. Mr. Knepper, pastor of First Church at Ann Arbor, Michigan, sailed from New York July Fourth for England, intending to make an extended trip abroad, which he was obliged to abridge. And he was mighty glad to do so—because of the war. Upon his arrival at Yarmouth, Nova Scotia, on his return home he gave out for publication in the "Yarmouth Times" an account of his experience abroad and some observations of the early preparations for war. He thinks the European rulers have precipitated the war in order to save their monarchical power.

Crawfordsville Appreciated J. M. Alexander.

J. M. Alexander has taken leave of Crawfordsville and begun his work at South Bend, Ind. The Crawfordsville Journal was very hearty in expressing for the Crawfordsville church and the community as a whole an appreciation of Mr. Alexander's work in that city. A part of the appreciation follows: "Mr. Alexander has proved one of the most capable and influential ministers who ever occupied a pulpit in Crawfordsville. He has won the highest regard of his congregation during the time he has been in the city and has held the warm friendship and admiration of members of other denominations. His loss will be keenly felt by the members of his church who realize the valuable work he has done for the institution. As a pastor and as a man Mr. Alexander has made a host of friends in Crawfordsville, who will always remember his kindly bearing and sincere efforts to accomplish good in the community."

Gospel Team at Work.

Wichita, Kansas, claims to have originated the idea of the "gospel team." The essential idea is probably as old as evangelism but out in Kansas and Nebraska new form and direction has been given to the work of evangelism by this organization known as the "gospel team." The church at Fairbury, Neb., has just organized such a team. It is composed of about twelve men, all of them laymen. The first Sunday in September this team went to Bower, Neb., and conducted evangelistic services. Such a combination of men has remarkable influence with other men. The Fairbury church and any other church which has organized a "gospel team"

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TO THE

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OCTOBER 7-14, 1914

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has found a fruitful way to employ the lay ability which lies dormant in so many churches.

Kentucky Convention Well Attended.

An unusually large number attended the Kentucky State Convention held at Ashland the first week of this month. The new church edifice at Ashland just built at a cost of \$55,000 and dedicated free from debt was taxed to the limit in order to accommodate some of the sessions of the convention. Between 300 and 400 out of town delegates were in attendance. The educational and missionary interests of the church received due attention. W. N. Briney, of Louisville, delivered an address on "Kentucky's Call" which set forth the objective ideals of the missionary societies. Prof. E. E. Snoddy, of Transylvania University delivered the principal address at the educational session of the convention.

Minister Enters Politics.

Several Disciple ministers have resigned their churches this fall to enter the political contests of their districts. C. R. Wolford has resigned at Owosso, Mich., his resignation to take effect Nov. 15. Mr. Wolford has been successful during his three years' pastorate at Owosso and he leaves the church in good condition, free from debt. He became a candidate and received the nomination for the office of state representative on the Progressive ticket. He plans to make his home in Owosso permanently.

Honor George Hoagland.

For many years George Hoagland has been a recognized leader among his own people, the colored people of Bloomington, Ill. He was elder of Third Church, a congregation of colored Disciples there. He is now moving to Nashville, Tenn. His leaving Bloomington was the occasion of a large gathering of the colored people of the city to bid him farewell. The meeting was held in one of their churches. The following resolutions were

adopted: "Whereas, the Mt. Pisgah Baptist Church, the Union Baptist Church and the Wayman Chapel, A. M. E. Church, together with the Third Christian Church and the citizens of Bloomington, with the purpose of showing our respect to our beloved brother, minister and townsman, Rev. George Hoag-



Rev. Frank W. Allen, who began his work at First Church, Springfield, Ill., September 6.

land and family; And, whereas, he and his family have led an upright life, be it resolved that we recommend Elder George Hoagland to the confidence of all good citizens and to the brotherhood of the Christian world."

Secret Societies Commended.

Orvis F. Jordan, pastor of the Evanston church, Chicago, delivered a sermon before a

large gathering of Knights of Pythias at the Grace M. E. Church in Evanston on Sunday, Sept. 6. Mr. Jordan spoke to the question: "How can organized fraternities co-operate with agencies of religion and education in making a better city, state, and nation?" He said: "The calumnies that have been uttered in the past against secret orders are growing ridiculous with the years. Once it was charged that secrecy was prima facie evidence of evil. Now we know that philanthropy may have its hidden things as well as crime. Once it was charged that secret orders taught a bad ethical code. The very efforts that have been made to expose the ritual of secret orders have shown to the public sentiments of rare ethical beauty. It is every man's privilege to belong or not belong to great fraternities like the Knights of Pythias, but it is not the privilege of any man to condemn an institution of which he knows nothing save by word of gossip. The fraternities have shown the church how to organize for relief. No institution in the world today has such machinery for quick action for the aid of a stranded brother away from home as have the great orders. Fraternities furnish a debating school and train citizens in the art of self-expression. The lodge meeting is at its best an exchange of benevolent sentiments for the uplift of the race. Nor should any one miss the contribution of the fraternity to the propagation of religion. Every member of a great fraternity has confessed to a faith in God to join. The lodge fights vice in all its forms. Drinking may not be done in any lodge room, nor may bartenders or gamblers join. The lodge demands of its men clean lives."

Union Services to Hear Roy Stauffer.

All the churches at Sterling, Ill., united in a Sunday evening service Aug. 23 to hear Roy Stauffer of Cleveland, O. Mr. Stauffer was formerly pastor of the Sterling church and was spending a part of his vacation there visiting old friends. The whole town turned out to hear him.

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OCTOBER 7-14, 1914

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M. C. Hutchinson Closes Work.

Sunday, August 30th, M. C. Hutchinson preached his farewell sermon to the First church at Burlington, Iowa, before leaving for his new field of labor at Fulton, Mo. The following excerpt from a Burlington paper gives some idea of the esteem in which Mr. Hutchinson is held in that city: Mr. Hutchinson has been the pastor of the local church for the past four and a half years and his work has been highly successful. He will be greatly missed, not only by his congregation but by the whole city, as he has been a man to get in touch with many of our citizens who will be loath to see him depart from our midst. The church has called to its pulpit F. D. Ferrall, of Des Moines, Iowa, who closed a successful four years' pastorate at Shenandoah, Iowa. He will come to Burlington September 14th, occupying the pulpit Sunday, September 20, at which time the annual fall rally day of the Bible-school will be held, and a great day is in store.

Ivey and "That Big Cumbention."

"We're goin' to go down town when all those folks come to that big cumbention and tell them to build us a bigger house to live in soon, so we can have a big play-room and a great big garden, too." The little fellow who made this declaration was Ivey Henderson, a bright and healthy six-year-old youngster in the Southern Christian Home, Atlanta, Ga. He meant just what he said, too—that he would get up before the convention himself and tell the folks what he wanted. Ivey is the fellow who stood up before the state convention in Macon, Ga., a few months ago, and told the delegates: "We need some money from you all." And he got it in the shape of a number of substantial contributions from individual delegates. When the General Convention is held in Atlanta, October 7 to 14, the orphanage will be one of the places of particular interest to the thousands of delegates from all parts of America. The children are themselves intensely interested in the mammoth conven-

tion for which the people of Atlanta are getting ready, and it is probable that the forty little folks will be taken down to several sessions. The present Home in West End is only rented, and a movement is now on foot to establish a fund to build a permanent Home for the institution, a little farther out in the suburbs of Atlanta.

Frank Waller Allen Begins New Work.

Frank Waller Allen considered the theme "The Touch of Jesus" in his initial sermon at First Church, Springfield, Ill., to which field he was called several months ago from Paris, Mo. "There is nothing worse than loneliness," said Mr. Allen. "No one to greet you with a pleasant word or to shake you by the hand and talk about the weather. I remember when I was in New York City one time. I was in the newspaper 'game' as a reporter and I had gone to this city, the largest city in the United States, thinking that perhaps I might put my talents to work with the large newspapers there. I did not know a person in that city, and how I wished every morning that I might meet someone who would shake me by the hand and say to me, 'Do you think that it will rain today?'" Mr. Allen applied the parable of the touch of the Savior on the flesh of the leper thus making him clean and whole with the touch that the Lord may give those today who are not clean and whole. "Many are lonely, unclean and rotting with sin, who need the touch of Jesus to make them strong against temptation, make them clean and whole and fill them with salvation," he declared. The new Springfield pastor has had a varied and interesting career. Son of Rev. Frank G. Allen, for twenty years pastor at First Church, Louisville; educated at Transylvania University, Lexington; in newspaper work in Louisville, Kansas City and other cities; author of "Back to Arcady," "The Golden Road" "Lovers of Skye," and of a new book, "Bread and Love." All this time Mr. Allen has been a preacher of high ideals. While pastor at Paris, Mo., he was esteemed not only for his pulpit work

but for his efforts for the betterment of Paris as a town. Mr. Allen has now undertaken a difficult and exceedingly important work, but there is no reason why he should not win in this field as he has in others.

NEWS FROM THE FOREIGN SOCIETY.

Word has just been received at the office of the Foreign Society that Mr. Tijju, a very devoted and efficient Christian Hindi evangelist, was recently bitten by a panther, and a few days afterwards blood-poisoning set in, and five days following died.

The missionaries in India are calling loud and piteously for reinforcements. One station has been closed for some time for want of more workers.

Dr. Wilmot of Octavia, Nebr., expected to go to the mission field this autumn, but his departure has been deferred for one year.

The sailing dates of a number of missionaries of the Foreign Society have been deferred on account of the war in Europe.

A family in Illinois has undertaken the support of a missionary on the foreign field. They will send \$50 each month. There are hundreds of families that could take this step, and be all the happier and better for having done so. This is another Living-link.

Statistics show that one out of every 800 church members in America goes as a foreign missionary. If every congregation would send one missionary the number would be greatly increased.

A hundred years ago there were no medical missionaries. Today there are over 9,000, treating annually more than three millions of patients.

About 200 missionaries from home and foreign fields are expected to attend the sixth annual Medical Missionary Conference to be held at Battle Creek, Mich., Nov. 17-20.

The receipts of the Foreign Society for the first nine days of September amounted to \$22,086, a gain over the corresponding time 1913 of \$7,053.

F. M. RAINS, Secretary.

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CHRIST ANOINTED FOR BURIAL.

INTERNATIONAL UNIFORM LESSON FOR
OCTOBER 4.

Mark 14: 1-11. Memory Verses, 8, 9.
Golden Text.—She hath done what she could.—
Mark 14: 8.

American Standard Bible.
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(1) Now after two days was the feast of the passover and the unleavened bread: the chief priests and the scribes sought how they might take him with subtlety, and kill him: (2) for they said, Not during the feast, lest haply there shall be a tumult of the people. (3) And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head. (4) But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? (5) For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. (6) But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. (7) For ye have the poor always with you, and whenever ye will ye can do them good; but me ye have not always. (8) She hath done what she could; she hath anointed my body beforehand for the burying. (9) And verily I say unto you, Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her. (10) And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. (11) And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

Verse By Verse.

BY CLARK BUCKNER.

v. 1. *Now after two days:* Two days after leaving the temple and going to the Mount of Olives where he spoke at length with Peter, James, John and Andrew. *Was the feast of the passover and the unleavened bread:* This feast of the Passover was celebrated at even of the 14th day of the first month, and the feast of unleavened bread began on the 15th and continued for seven days. In sacred history the term "Passover" is used to denote the whole period. It commemorated the exemption or "passing over" of the Israelites when the destroying angel smote the first-born of Egypt. *The chief priests and scribes:* Members of the Sanhedrin. *Might take him with subtlety:* Having discovered their inability to find any just cause for arresting Jesus, they seek to entrap him into some technical offense by their conniving.

v. 2. *Lest haply there should be a tumult of the people:* They had not failed to see the hold Jesus had over the people.

v. 3. *While he was in Bethany:* Bethany was a village located about two miles east of Jerusalem on the slope of Mount Olivet. Jesus probably spent many nights there, in the homes of Mary and Martha and Simon, and went into the city for touch with the people during the day. *Simon the leper:* No doubt Simon had been healed of leprosy by Jesus, else he would have rendered his guests ceremonially unclean. *There came a woman:* This woman was Mary, the sister of Martha and Lazarus. See John 12:3. *Cruse of ointment of pure nard very costly:* This unadulterated nard had been secured at great cost. It is suggested by some that this might have been purchased for the purpose of embalming her dead brother, Lazarus.

v. 4. *To what purpose has this waste of ointment been made?* "A little later Jesus employs the very word that Judas himself used in plausible reproach, and employs it against Judas himself. Of all those whom God had given him, Jesus lost but one—the son of perdition," or the son of waste. He who was so anxious over the waste of Mary's ointment had no eyes to see that it was he himself who was wasting." W. J. Dawson.

v. 5. *For above three shillings:* Three hundred shillings was equal to about \$51. It was about the average annual wage of the day laborer.

v. 6. *She hath wrought a good work on me:* The explanation is in verse 8.

v. 7. *For ye have the poor always with*

you—but me ye have not always: This scripture is commonly misinterpreted. Jesus does not say, "During all future times ye shall have the poor with you." Many who are participant in the responsibility for poverty seek justification for poverty in these words of Jesus. Jesus is merely stating a fact. They did have the poor with them always. The latter part of the above quotation refers, of course, only to the physical presence of the Lord.

v. 8. *She hath done what she could:* It was her best.

The Measure of Love

BY JOHN R. EWERS.

In St. Paul's Cathedral, London, you may find this inscription:

"MAJOR-GENERAL CHARLES GEORGE GORDON, C. B., WHO AT ALL TIMES AND EVERYWHERE GAVE HIS STRENGTH TO THE WEAK, HIS SUBSTANCE TO THE POOR, HIS SYMPATHY TO THE SUFFERING, HIS HEART TO GOD."

The English people have a remarkable ability to phrase ideas superbly as this inscription shows. One would be bold, indeed, to suggest an improvement, but would it not be better to put "his heart to God" first? All would follow after that. Of the generous givers Paul says, "But first they gave themselves to the Lord." It was so with Mary.

NO RESERVATIONS.

The trouble with most of us is that we have so many miserable reservations. We give something but we hold more back. The beautiful element in this deed lies in the fact of its absoluteness, its surpassing richness, nothing is held back. Mary gave it all. Why, a whole year's earnings it took to buy this precious spike-nard! To Judas it is waste and yet Judas is so blind to real values that he will go out and waste his own eternal life!

Mary gave in the right fashion. No wonder her praises shall be sung so long as the Bible endures, so long as men, women and children shall sit in groups listening to its stories. It was a beautiful deed, beautifully generous. Nothing is too good for Christ. You cannot build a church too good. Ruskin once said, "I would have every English village build a marble church, not alone for the sake of the building, but also for the sake of the spirit that would build it." There has been too much reservation. Mary teaches us the abandonment of love, the extravagance of devotion to the person of Jesus. We are learning this now in these days of Men and Millions. But first let us give our own selves to the Lord. We have been afraid of wasting our money on foreign missions. Orphans, widows, worn-out ministers, have known the pain caused by our carefully reserved possessions. Christ did not consider this gift of love waste. He approved it heartily. He would carefully gather up the fragments after the feast, but he would approve the richness of this gift. "She did what she could." She loved much, she gave much.

THE MEASURE OF LOVE.

A man said to me once, "I always dread going to ———'s store with my wife, we see so many beautiful things, and I have not the money to buy them

"It may not be the best;
But if it is my best;
It is heaven blest."

She hath anointed my body beforehand for my burial: Here is a rebuke to those who have no "flowers for the living."

v. 9. *For a memorial of her:* How true this has been proven to be. This act has been related by preachers and teachers throughout all Christian times. It is a story that never grows old. Christians think of this woman, who did what she could, more often and with more admiration than they do of the great political and military leaders of history.

v. 10. *That he might deliver unto them:* See Mk. 3:19.

v. 11. *Promised to give him money:* See Matt. 26:18.

for her." Another man said, "I would like to buy fifty dollar hats and five hundred dollar gowns for my wife; nothing would be too good for her if I could afford it." In his estimation nothing was too good. In one of our southern churches a poor washerwoman came forward on Foreign Missionary day with twenty dollars which it had taken her a year to save. The Lord would regard her as he did the widow of his day. In Cleveland a church was dedicated free of debt because a small boy came in just before the service and handed the pastor an envelope containing a large gift. His mother was very poor and when the minister, with tears in his eyes, held up that envelope and told its story, thousands of dollars were piled upon the plates in a few minutes. It is all an affair of interest, of devotion. In one of our churches the minister always in his prayer over the offering uses the expression, "The measure of our love." It is a church in which the people have been taught to give generously.

THE SWISS GUARDS.

A gentleman just back from Europe spoke of "The Lion of Lucerne" as the most interesting thing which he had seen in all his travels. This only shows how a strong man is touched by the idea of unreserved giving, for the Lion of Lucerne commemorates those brave Swiss soldiers who protected Louis with their lives. They fell dead upon the palace steps, but they held back the mobs from the King. We sing of their fidelity for they were faithful unto death. What an example of unreserved giving!

No man can long be a pastor without discovering the gift that measures love. He alone knows the sacrifices which men and women make for the cause of Christ. He comes to appreciate those simple, humble folks who give to the point of sacrifice and beyond. Men wear old hats and clothes of last year; women deny themselves outings and give the money to missions. I know one man who looks like a scarecrow—but he supports three students in college and two missionaries abroad. It is great to be a fool for Christ's sake. His old slouch hat will one day be replaced with a crown of gold and his faded coat by a garment of gleaming white. His face will not need to be changed; it is saintly now. The downright stinginess of so-called Christians is appalling and this beautiful lesson is timely with its note of abandoned generosity, devoted extravagance, unreserved love.

A new idea at Chautauqua is a school of Mothercraft.

The Mid-Week Service

By SILAS JONES.

TOPIC FOR SEPT. 30.

The Ideal Church. Rev. 3:7-13.

Desire and imagination create ideals. The man devoid of ideals would be hard to find. Ideals differ in value. Some are base, some are noble. Men endowed with exceptional powers of imagination and whose desires are worthy picture to us the individual as we feel he ought to be and society as it ought to be. A pig endowed with imagination would construct a pig heaven. Piggish men build for themselves in imagination heavens in which gross pleasures will be uninterrupted. Knowledge, truth, justice, happiness, and friendship are the elements with which the good man constructs his ideal social order.

THE OPEN DOOR.

The church has a place in a world that contains evil. In the New Jerusalem there will be no temple. The church is here to help set things right. Cruel wrong, base ingratitude, and blighting sorrow are in the world, and men of faith unite to destroy them. The man of faith finds an open door wherever there is evil of any sort. The Lord tells the church at Philadelphia that he has set before it an open door. Let us not overlook the fact that he set it before a church that could see it. Churches make their opportunities.

LITTLE STRENGTH WELL USED.

The church at Philadelphia was not the dominant force in the city. Its numbers were few and its teachings were disliked by the multitudes. It might have said, "What is the use?" Churches are asking the question today and the answer implied by their manner of asking is that resistance to evil is folly. Philadelphia did not raise the question. If it did, it dismissed it quickly. It had faith to invest what it had in the work committed to it. There is always a venture in morals and religion. The outcome is never absolutely certain. The advocate of peace believes the world will some day have sense enough to refrain from war; he cannot demonstrate that peace will come. There are reasons for believing that strife in the industrial world will be allayed; we do not know that it will. We must take risks for our ideals. Have we visions of the universal kingdom of God? What can we do to bring that kingdom into full power?

THOU DIDST KEEP AND DIDST NOT DENY.

This church at Philadelphia had a word of truth to keep and a name to honor. It was steadfast and loyal. When the story of the present war in Europe is told, we shall probably learn that some of the preachers of peace remained firm in their convictions, unshaken by the fury of animalism about them. Slavery went down because men kept the word of truth. The liquor traffic has tried to stop the mouths of those who know the truth about it but it has failed and is now threatened with disaster because the truth has been spoken. If we had in detail the history of the city of Philadelphia, we should doubtless be amazed and indignant at the lies told about the Christians. But lies were unavailing. The Christians remained faithful.

THE TRIBUTE OF ENEMIES.

"I will make them to come and worship before thy feet, and to know that I have loved thee." If we have important truth to communicate, and we bear consistent testimony to it, we may hope that men who now reject it will finally accept it and join with us in the proclamation of what they now denounce as false. This is the honor we may hope to receive from our enemies. We are forbidden to crush them and humiliate them for the glory of victory. We are likewise forbidden to obtain peace by surrendering the truth.

Acts 14:27; Rev. 2:13; Matt. 24:45; Is. 40:23; 2 Tim. 2:12; 2 Thess. 1:3-4.

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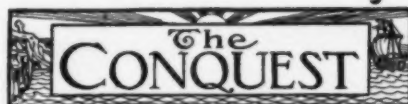
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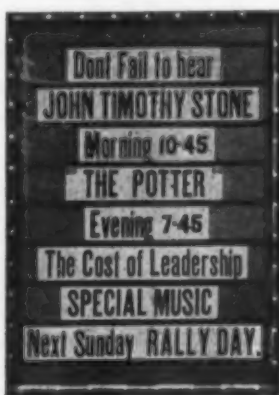
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